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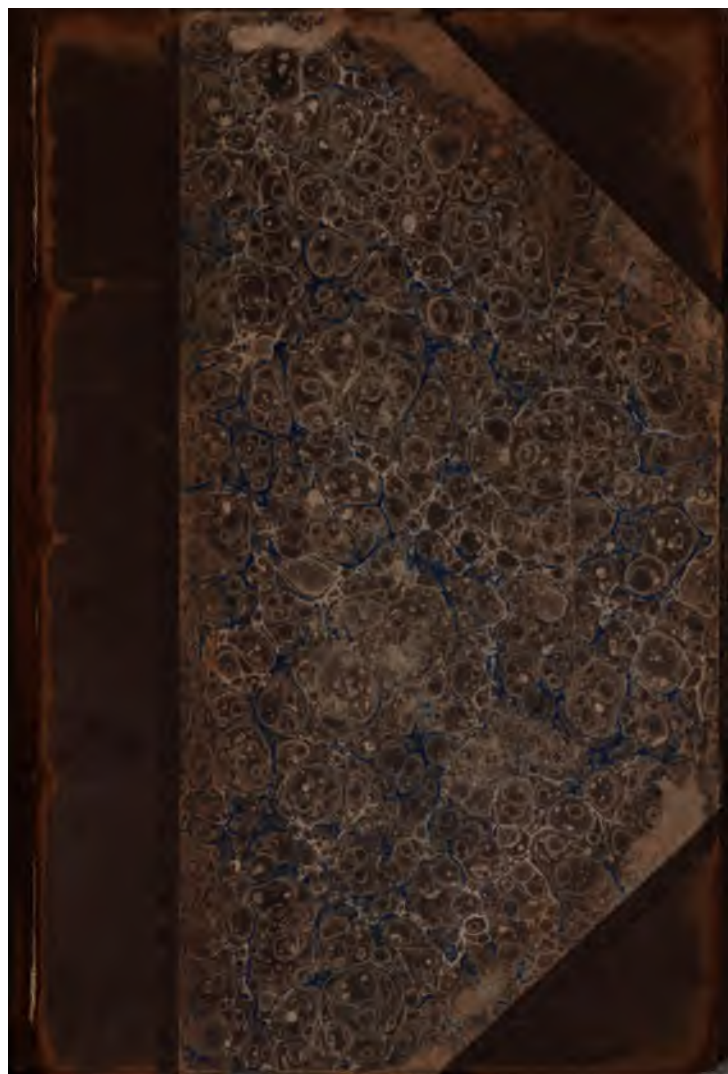
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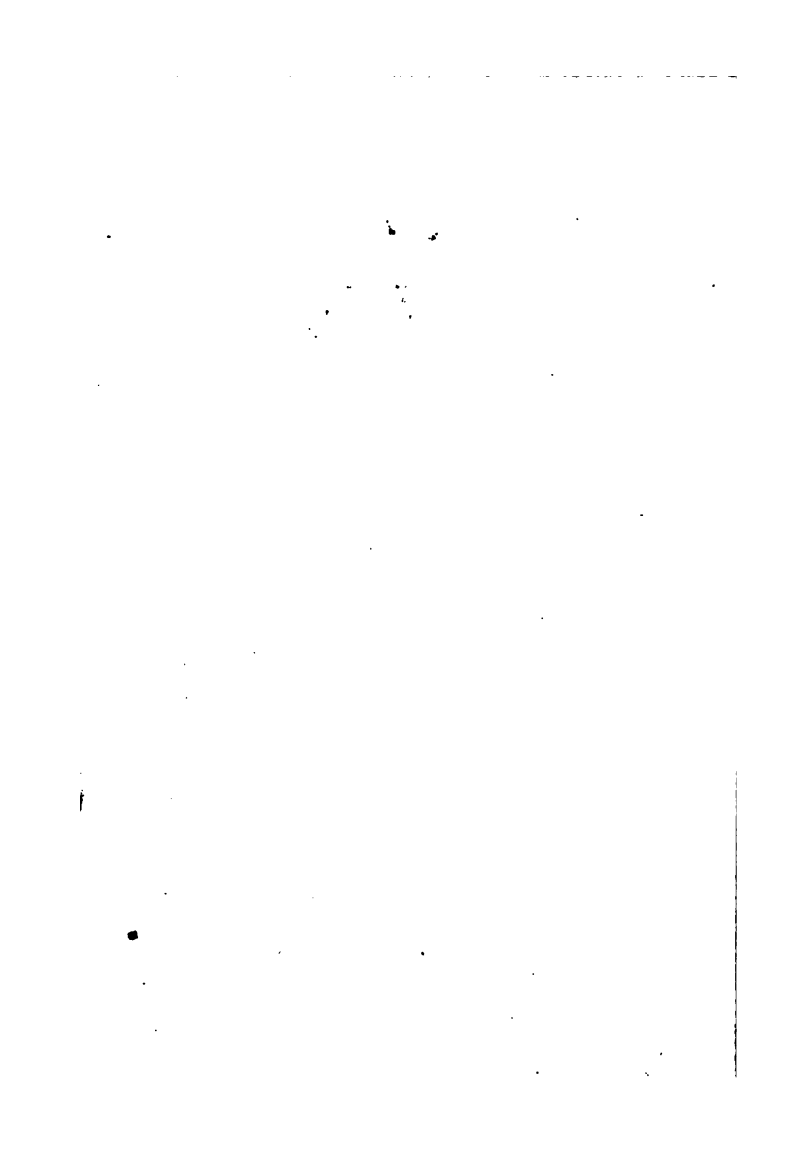


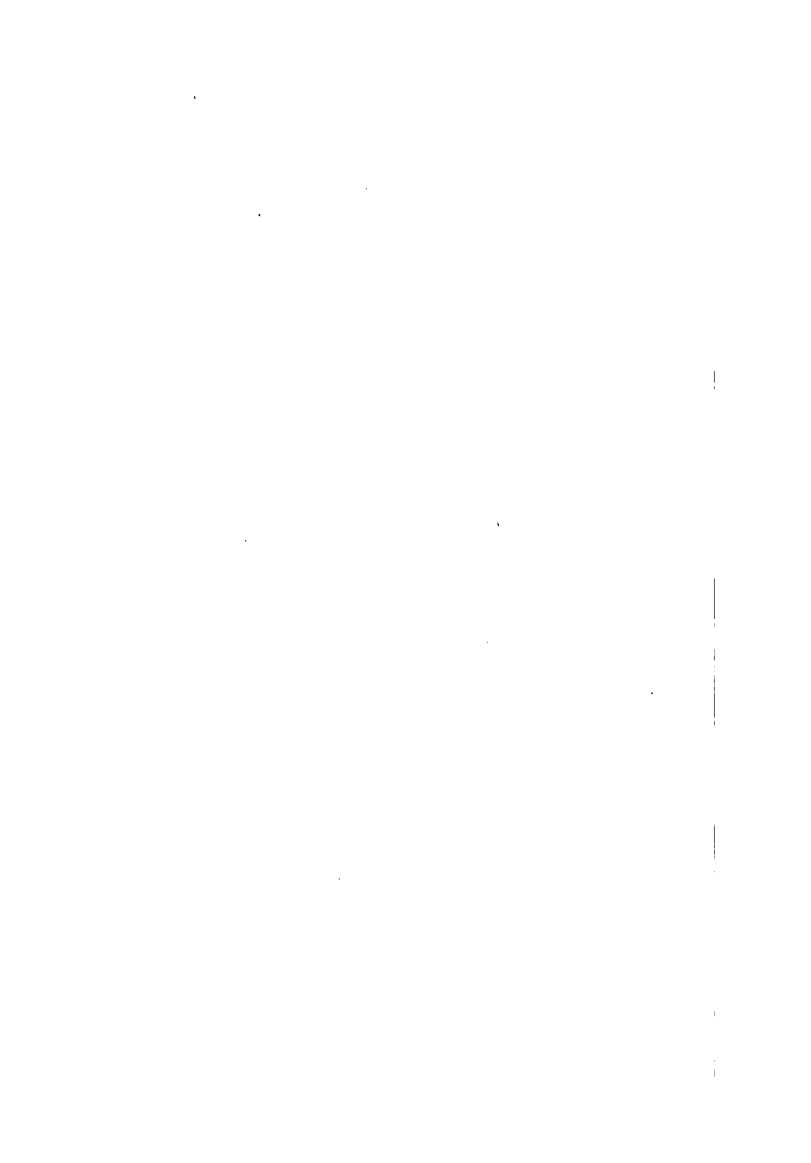
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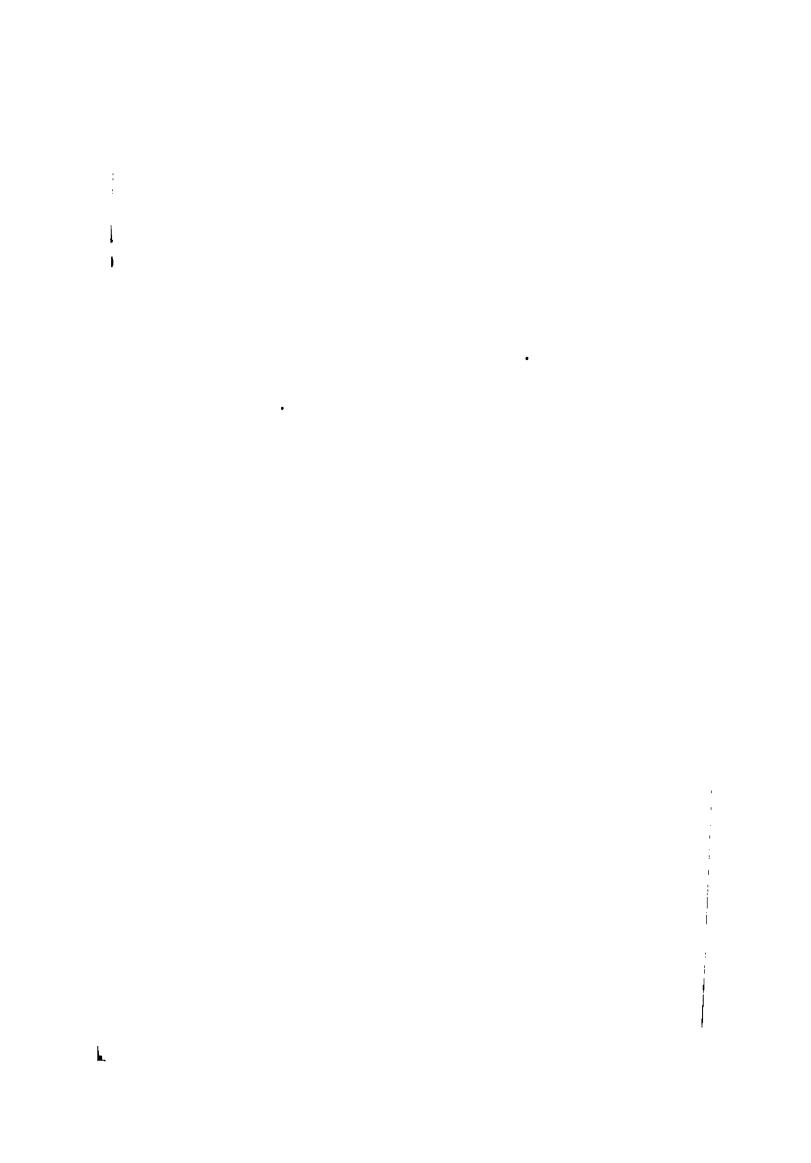
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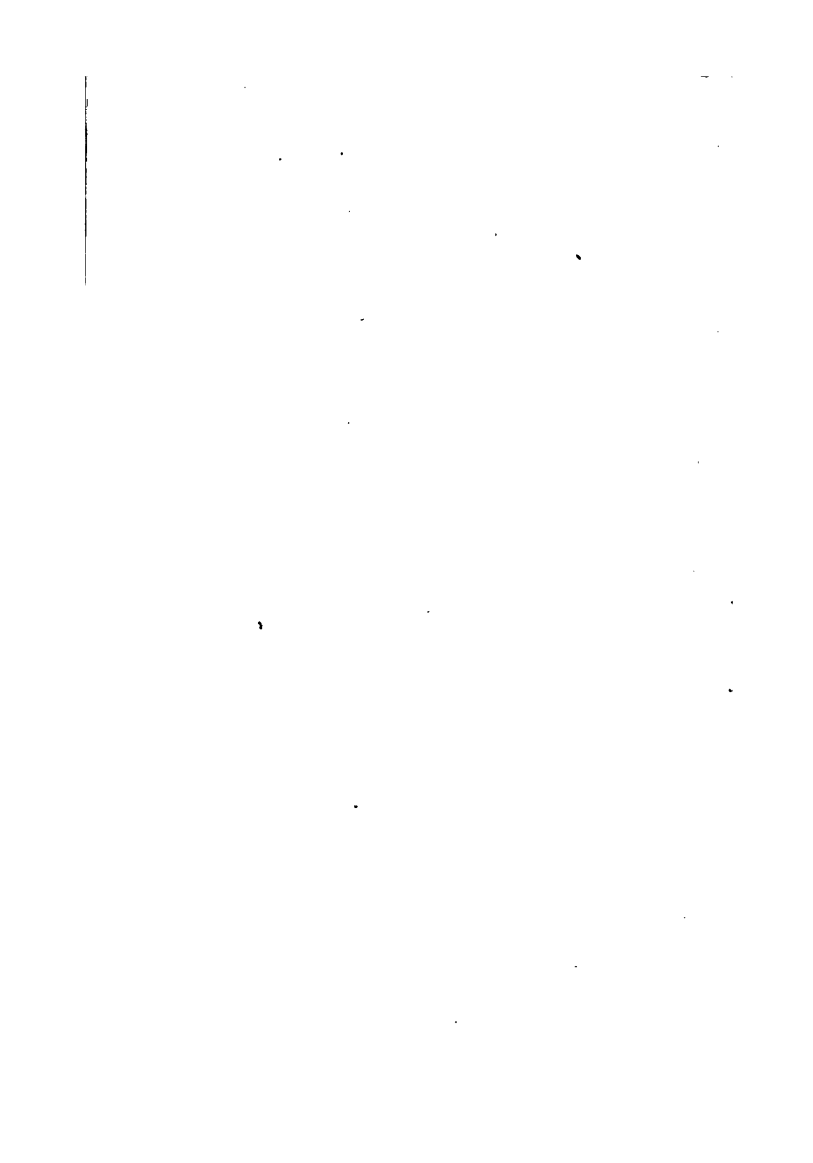


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EVENING READINGS
IN
HISTORY.

LONDON :
PRINTED BY P. WHITE AND SON,
25, New Street, Bishopsgate.

EVENING READINGS

IN

HISTORY:

COMPRISING PORTIONS OF

THE HISTORY OF ASSYRIA, EGYPT, TYRE, SYRIA,
PERSIA, AND THE SACRED SCRIPTURES;

WITH QUESTIONS,

ARRANGED FOR THE USE OF FAMILY CIRCLES.

BY MRS. L. H. SIGOURNEY,

OF NEW HARTFORD, CONNECTICUT.

REPRINTED FROM THE AMERICAN EDITION.

LONDON:

THOMAS WARD AND
27, PATERNOSTER ROW.

1834.

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ADVERTISEMENT,

BY THE ENGLISH PUBLISHERS.

THE interesting volume now in the hands of the reader, was recently imported from the United States, where, we have reason to believe, it is highly prized. Its estimable writer, with her accustomed zeal for the rising generation, has devoted much time and attention to her subject, and mingling, as she does, ardent affection with her lessons, she secures the confidence of her pupils, and encourages them to treasure up the profitable information she imparts.

In preparing this edition for the press, no other alterations have been made than what were called for by the localities of publication ; which, of course, require different terms in describing sums of money, &c.



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27, PATERNOSTER ROW, LONDON,

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P R E F A C E.

HISTORY is useful to the young mind, by enriching it with knowledge, and furnishing it with subjects of thought. By judicious instruction it may convey those lessons to the heart, which confirm goodness, and stamp vice with abhorrence. Yet these good effects are often frustrated, by presenting the study to children in a style beyond their comprehension. In the following pages, the substance has been divided into short portions, that the memory may be exercised without weariness, and the understanding strengthened, without being disgusted at its nourishment. They have been written with a desire of aiding a laudable custom, established by some of my particular friends, of devoting an hour in the

evening to a course of reading with the younger members of their families, and examination into their proficiency in the several departments of education. This habit need to entrench on no necessary duty, and of its beneficial influence I can speak with the authority of a witness. In the course of a year, it accomplishes more than would easily be believed: and while it silently and securely aids the progress of improvement, it serves to strengthen the bond of mutual attachment, by creating new sources of interest, intimacy, and obligation.

May imagination be permitted to delineate the evening hour of a cheerful family, dismissing the cares of the day, and lighting the lamp of knowledge and domestic happiness?—I trace the ray of satisfaction in the eye of the attentive father, in the smile of the affectionate mother, in the countenance of the kind friend, who, by participating, increases their felicity, The varied glance of intelligence beams from the little circle that surrounds them. Each appears anxious to obtain knowledge, and willing to search after

it. Lovely group! my heart is with you. Though unseen, consider me present in spirit, "joying and beholding your order."—Be grateful and submissive to your teachers: be affectionate to each other; be kind and courteous to all, and thus strive to prepare yourselves for a country of perfect love.

Ye too, kind parents! faithful instructors of your offspring, go on and prosper: cultivate at once their intellect and their hearts. To promote their animal gratification, to adorn them with fashionable accomplishments, to accumulate for them a fortune, will not discharge your responsibility, in the dread day of account. They are created for immortality, and you are to guide them thither. Within their hearts are the seeds of error, and you are empowered to crush their first growth, ere they spring up to misery. Cherish the blossoms of goodness by a wise mixture of dew and sunbeam. Labour in the mental garden, as those not soon wearied; for while you slumber, "the enemy soweth tares."

Guard against the blindness of affection, the lassitude of indolence, and the enervating

example of modern indulgence. Teach lessons of self-control, of disinterested benevolence, of silent excellence, and of humble piety. Educate those, who by dignity of mind, and rectitude of example, shall purify, ennoble, and embellish society. Educate inhabitants for the kingdom of Heaven:—educate angels; and may the Almighty so bless the exertions, the prayers, the vicissitudes of your transient pilgrimage, that you meet, a family unbroken, where knowledge is unlimited, and felicity eternal.

MAY 1, 1833.

CONTENTS.

CHAPTER.	FIRST WEEK.	Page.
I.	MONDAY EVENING. Introduction—Uses of History—Assyria—City of Babylon	1
II.	TUESDAY EVENING. Curiosities of Babylon—Temple of Belus—Hanging Gardens	6
III.	WEDNESDAY EVENING. Nineveh—Ruins of Babylon	9
IV.	THURSDAY EVENING. Semiramis—Ninus II.—Nebuchadnezzar—Captivity of Judah	12
V.	FRIDAY EVENING. Capture of Babylon by Cyrus—Climate of Assyria—Natural productions—Manners and Customs—Government—Dress—Character	16
VI.	SATURDAY EVENING. Questions	21
VII.	SUNDAY EVENING. Scripture History—Creation—Deluge—Call of Abraham—Establishment of Monarchy—David—Solomon—Revolt of the Ten Tribes—Sacredness of the Sabbath	26

SECOND WEEK.

VIII.	MONDAY EVENING. Egypt—Face of the country—The Nile—Productions—Manufacture of Paper	29
IX.	TUESDAY EVENING. Curiosities of Egypt—Pyramids—Obelisks—Lake Moeris—Labyrinth	34
X.	WEDNESDAY EVENING. Kings of Egypt	39
XI.	THURSDAY EVENING. Division into twelve districts—Experiment of Psammeticus—State of the Arts—Conquest of Alexander—Cleopatra	42
XII.	FRIDAY EVENING. Attention of the ancient Egyptians to education—The Sciences—Hieroglyphics—Trial of the dead—Embalming—Idolatry	47
XIII.	SATURDAY EVENING. Questions	52
XIV.	SUNDAY EVENING. Connexion of Egyptian with Scripture History	58

CHAPTER.	THIRD WEEK.	Page.
XV.	MONDAY EVENING. Phœnicia—Situation and boundaries—Soil, climate, productions, and occupations of the inhabitants—Religion . . .	61
XVI.	TUESDAY EVENING. Tyre . . .	65
XVII.	WEDNESDAY EVENING. Syria—Boundaries—Soil and productions—Climate . . .	68
XVIII.	THURSDAY EVENING. Kings of Syria . . .	72
XIX.	FRIDAY EVENING. Damascus—Palmyra—Balbec—Antioch . . .	76
XX.	SATURDAY EVENING. Questions . . .	83
XXI.	SUNDAY EVENING. Scripture allusions to Tyre . . .	93

FOURTH WEEK.

XXII.	MONDAY EVENING. Persia—Climate—Natural features—Productions—Minerals—Animals . . .	96
XXIII.	TUESDAY EVENING. Cyrus—Cambyses . . .	101
XXIV.	WEDNESDAY EVENING. Darius—Xerxes, and other Monarchs . . .	105
XXV.	THURSDAY EVENING. Persepolis—Ispahan—Dress, manners, and character of the Persians . . .	108
XXVI.	FRIDAY EVENING. Literature of the Persians—Poetry—Astrology—Idolatry . . .	111
XXVII.	SATURDAY EVENING. Questions . . .	113
XXVIII.	SUNDAY EVENING. Conclusion . . .	119

NOTE.—It will be perceived that the Chapter for Sunday evening is intended to be especially appropriate to the sacredness of the Sabbath. Where families are accustomed, however, to hallow the preceding evening, as is sometimes the case, the Chapter for Sunday evening may be taken up on Saturday evening, leaving the Chapter for that until the following evening. Where it is thought desirable, the Questions may be asked at the close of every evening's exercise, instead of at the end of the week. The first Question for each evening is distinguished by being numbered with figures of a larger size.

EVENING READINGS

IN

HISTORY.

CHAPTER I.

MONDAY EVENING.

MY dear young friends, let us vary our evening entertainment. Come, bring your little book of History, and move your chairs together around the table. Get the dictionary, that you may find the explanation of words you do not perfectly understand, and your Atlas, that when the names of countries, cities, and rivers occur, you may learn their relative situation. Let each of you read a page alternately, while the others attentively listen, qualifying themselves to answer any question that may arise from it, or to render an account of what they remember, when the chapter is finished, if their teachers require it.

Be very careful to read distinctly, and to give every syllable its full articulation, or no one can listen to you with advantage, or pleasure. Good reading is a great accomplishment; and the best time to acquire it is in early life. Perhaps the one who reads most correctly this evening, will be

permitted to examine the rest in the recollection of the chapter, and to hold the book, and ask questions, and demand answers. To find out who has gained the most knowledge in a given time is a privilege worth obtaining.

My young friends will refrain from all trifling and conversation among themselves, during the limited hour ; for the study of History is too important to be mixed with play. If you attend to it properly, and to the questions or remarks which your parents and friends address to you, you will find it a delightful employment; and if your judgments are well regulated, you will eventually prefer it to light amusement.

I should also be happy to join your evening party ; for I love History better than play. Will you permit me to come? Suppose me seated in some distant corner, concealed from your view, but entering into your pursuits, and observing your conduct. Think that I notice both the attentive and the inattentive ; that in the vacant eye I can read the wandering mind, and in the features of intelligence and application, trace the presage of future respectability and happiness. If I am pleased with your improvement, I may perhaps continue to come every evening, until you have finished the book ; and then I cannot fail to love best those who have displayed most docility, correctness of deportment, and sweetness of disposition. And if one should be distinguished above the others for perseverance in these amiable qualities, till the contents of this book of History have been well committed to memory, I should feel

strongly inclined to present that excellent scholar with one of these volumes, elegantly bound, as a memorial of goodness. But I am unable at this first reading to conjecture who will gain the proposed premium. I hope all will deserve it. In the mean time consider me as

Your impartial and invisible Friend.

HISTORY makes us acquainted with what has been done in distant ages, by actors who have passed away. An Atlas depicts the surface of the earth; and History is a map of Man. It is like an enchanted Chariot, conveying you to remote countries, showing you their magnificence or their ruins, the thrones of their monarchs, or the sepulchres of their heroes, while at the same time you remain at home with your parents and friends. It is like a lamp, illuminating a vast amphitheatre, hung with pictures, and adorned with sculpture. From many you will turn with shuddering, for they are darkly stained with blood. Some, through the mouldering mists of time, will astonish you by their bold delineation of the crush of empires, and fall of mighty men. At others you will gaze, delighted with the sunbeams of virtue, and the dazzling of nobleness of mind. In all, you can perceive the hand of Him, who ruleth among the nations, and overturneth the earth at his pleasure; and if we carefully

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27, PATERNOSTER ROW, LONDON,

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miles, and surrounded by a wall which is said to have been 350 feet in height, 87 feet in thickness, and so wide, according to Diodorus Siculus, that six chariots might drive together upon it, side by side. It formed an exact square of fifteen miles in length, was built of large bricks cemented with bitumen, and surmounted at equal distances by 250 towers, and 100 gates of solid brass.

You will perceive, of course, that on each side of this vast city, were twenty-five gates ; and from each gate proceeded a street, marked in a straight line to the gate opposite to it, 15 miles distant, thus completing the number of 50 broad streets, which crossing each other at right angles, divided the city into 676 squares. Each of these squares was about two miles and a quarter in compass, and round them on every side, with their fronts towards the streets, stood the houses, three or four stories in height, of elegant and highly ornamented architecture. The interior of these squares was devoted to the convenience or pleasure of the occupants, and usually divided into court-yards or gardens, adorned with lofty trees, and a profusion of beautiful flowers.

On the four sides of the city, within the walls, were, likewise, four half streets 200 feet in breadth, decorated with a single row of houses. Babylon was intersected by a branch of the river Euphrates, running north and south ; and over it, in the most central part, was a superb bridge, displaying at each of its extremities a magnificent palace, the one at the east end being called the Old Palace, the one at the west end, the New. This city stood in a

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This temple contained many magnificent rooms, with arched roofs, which were consecrated principally to the purposes of idolatrous worship. Among its statues, was one of Belus, their god, in an erect position, forty feet in height, of massy gold, standing on a pedestal fifty feet high; and the weight of the whole was 1000 Babylonish talents. The sums expended on the imagery, decorations, and treasures of this temple, are estimated by some historians at more than 10,000 talents of gold, or about ten millions of pounds of our money.

Nebuchadnezzar erected many edifices around this temple, and enclosed them with a wall, two miles and a half in circumference, adorned with several gates of solid brass. It is supposed that some of these were formed from the brazen sea, columns, and vessels, which this monarch took from the temple of Jerusalem; for it is said, 2d Chronicles xxxvi. 6, that "Nebuchadnezzar carried away the vessels of the house of the Lord, and put them in his temple at Babylon;" likewise in the first chapter of the prophet Daniel, "In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar unto Jerusalem, and besieged it, and the Lord gave the king of Judah into his hands, with part of the vessels of the house of God, which he carried into the land of Shinar into the treasury house of his god." This temple stood until the time of Xerxes, who plundered, and laid it in ruins, at his return from his expedition into Greece, 480 years before Christ.

The banks of the river, which passed through

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they often used little boats, like wicker baskets, guided by two paddles and covered with skins. In these might be seen the husbandmen carrying the produce of their lands to the markets of Babylon, and usually returning by land, as the rapidity of the Euphrates generally precluded the use of their slight vehicles, in that direction. The Assyrian manufactures of rich embroidery, carpets, purple and fine linen, were greatly celebrated. Their architecture was on a grand scale, but deficient in the elegance of symmetry and proportion: of their proficiency in music, and painting, and poetry, we know little. Their knowledge of the science of medicine was very limited, and they embalmed the bodies of their dead with honey and wax. They had a superstitious reverence for astrology, or the fancied influence that stars and planets have upon the fortunes of men; and cultivated astronomy only in subservience to it.

Their government was arbitrary, and their capital punishments depended on the caprice of their monarch. Beheading, cutting to pieces, burning in a fiery furnace, and turning the house of the offender into a dunghill, were frequent expressions of his anger, against real or fancied crime. The dress of the Babylonians was a long under garment of linen, over which was another of woollen, and a loose white mantle or cloak. They suffered their hair to grow, adorned their heads with turbans, and anointed their bodies with the oil of sesame. On one of their fingers they bore a ring with a seal, and in their right hand a staff, adorned with a carved representation of an apple, rose,

lily, eagle, or some other emblematical device. Among the defects of their character, were pride, effeminacy, credulous superstition, and an inclination to cruelty.

CHAPTER VI.

SATURDAY EVENING.

WHEN our blessed Saviour fed the famishing multitude of four thousand, with seven loaves and a few little fishes, they gathered of the scattered provision seven baskets full. And when the five thousand who fasted were plentifully refreshed by five loaves and two fishes, at his command—"Gather up the fragments, that nothing be lost,"—they collected twelve baskets full. Come, my dear young friends, let us imitate this example;—let us gather the fragments of our intellectual repast: and may He whose blessing rendered a scanty store of provisions sufficient for animal necessity, grant that the little banquet of the past week may both nourish and stimulate the appetite of the mind.

1. Which of you remember, from your lesson on Monday evening, what History teaches?
2. Why is History compared to an atlas?
3. To what other objects is it compared, and why?
4. By what figure of speech are these resemblances drawn?
[See Blair's Rhetoric.]
5. In what quarter of the globe do you find Assyria?

6. Was it at all times equally extensive ?
7. What were its climate and soil ?
8. Who is considered as the founder of the Assyrian empire ?
9. In what chapter of Genesis, is Nimrod mentioned as a "mighty hunter?"
10. What was the patriarchal government, and who first changed it for the monarchical ?
11. On what river was Babylon situated ?
12. How many miles was it in extent ?
13. What were the height, thickness, and width of the walls ?
14. What were their materials, and cement ?
15. By how many towers and gates were they surrounded ?
16. How many streets were there, and in what direction were they drawn, and how broad were they ?
17. Into how many squares was Babylon divided, and what was the compass of each square ?
18. What is said of the houses, and interior of those squares ?
19. How were the half streets situated ?
20. What intersected Babylon from north to south ?
21. Was the New Palace at the eastern, or western end of the bridge ?
22. What encompassed the outside of the walls ?
23. How high was the temple of Belus, and how much ground did its base occupy ?
24. In what manner was it ascended ?
25. What ancient structure was it supposed to contain ?
26. What was erected on its summit ?
27. What effect had the Observatory on the science of the Babylonians ?
28. What was the use of the arched rooms in the temple of Belus ? and what was the height of the principal idol ?
29. What was thought to be the amount of the treasures of this temple ?
30. Where did Nebuchadnezzar deposit the spoils taken from the temple at Jerusalem ?

31. Who destroyed the temple of Belus, and at what period?
32. Tell me something of the banks of the river that passed through Babylon?
33. How large was the artificial lake, and why was it made?
34. What are inundations?
35. What was the circumference of the New Palace?
36. Tell me the meaning of the word *circumference*?
37. Do you know from what language it is derived?
38. How high were the hanging gardens?
39. In what manner were the floors of each terrace constructed?
40. What did they produce?
41. How were they watered?
42. For whose pleasure were they built?
43. Can you tell me what is their botanical name?
- 44.** Who was the third monarch of Assyria?
45. Into what countries did he carry his arms?
46. On what river was Nineveh?
47. To what city was the prophet Jonah directed to go?
48. What is understood by his expression, that Nineveh contained 120,000 persons, who could not distinguish between their right hand and left?
49. How many years did Jonah live before Christ?
50. What was the circumference of Nineveh?
51. Mention the height of its walls and number of its towers.
52. Who conquered it in the year 747 B.C.?
53. When was it partially demolished and by whom rebuilt?
54. Who destroyed it, in the seventh century?
55. What is the present state of Babylon?
56. What was it styled in Scripture, from its magnificence?
57. What was said of it in the third and fourth centuries, by the emperor Constantine, and Jerome?
58. How many years did the prophecy of Babylon's destruction, precede the event?
59. What instruction do we gain from its perfect fulfilment?
60. How is that prediction verified, that Babylon should become "an hissing, and dwelling place for dragons?"
- 61.** Who was the queen and successor of Ninus?
62. What was her origin and her first marriage?

63. Of what crime was she suspected?
64. Had she a warlike taste?
65. How large an army did she lead to war?
66. Should you like to see a female warrior?
67. What city did she beautify?
68. How long did she reign?
69. What was supposed to be the cause of her death?
70. What philosopher asserts that the education of females should be like that of the other sex?
71. Do you approve of his opinion?
72. Did the character of Ninus II. resemble that of his parents?
73. In what century before Christ, did Sardanapalus ascend the throne?
74. What was his character?
75. Where was he often found by those who sought for him?
76. Who besieged and conquered him?
77. What was the rash act of Sardanapalus, when he perceived his danger?
78. What is said to be the amount of his treasures, consumed upon the funeral pile?
79. What is the monarch Phul-Assur, called in the Bible?
80. In what year were the ten tribes of Israel carried into captivity, and by whom?
81. What was the fate of Sennacherib, after his unsuccessful attempt against Judah?
82. Did Esarhaddon avenge the parricide of his brethren?
83. What is the meaning of *parricide*?
84. Who deposed Esarhaddon?
85. Explain to me the meaning of the word *deposed*.
86. What part of speech is it, and why?
87. How long did king Ben-Merodach reign?
88. What monarch of Egypt was vanquished by Nabopolassar?
89. Did Nebuchadnezzar begin first to reign alone, or in concert with his father?
90. Where did he make trial of his courage in youth?
91. How long did he besiege Tyre?
92. What was his character?
93. What prophet has written of him?

94. How many years is he said to have been deranged ?
95. In what year did he conquer Jerusalem ?
96. What was the fate of the last king of Judah ?
97. Did Evil-Merodach die a natural death ?
98. Explain the difference between a natural and violent death ?
99. What was the character of Belshazzar ?
100. What words were written upon the walls of his palace, during a riotous banquet ?
101. Interpret them, and tell how soon they were fulfilled.
102. Who were at that time besieging Babylon ?
103. How did Cyrus enter the city ?
104. Was there any prophecy of this event ?
105. How many years before the birth of our Saviour was the Assyrian empire destroyed ?
106. Did the prophet Jeremiah predict this ?
107. Was the climate of Assyria subject to rains ?
108. What preserved the fertility of the soil ?
109. During what months did the rivers usually overflow ?
110. What were some of the productions of the soil ?
111. Describe the Sesame, and the Sesamion.
112. How did the Assyrians navigate their canals ?
113. For what manufactures were they celebrated ?
114. What was the style of their architecture ?
115. What is astrology, and why did they cultivate astrology ?
116. Did they understand the science of medicine ?
117. What did they do with the bodies of the dead ?
118. What was the nature of their government, and of their capital punishments ?
119. Describe the dress of the Babylonians.
120. Do you recollect the vices of their character ?

CHAPTER VII.

SUNDAY EVENING.

MY dear young friends, we made choice of Assyrian history, for our first studies, because of its antiquity ; but there is a history more ancient than even that. It teaches you of the first formation of man, when He who called him from the dust "breathed into his nostrils the breath of life, so that he became a living soul." It narrates, with majestic simplicity, how light sprang forth from darkness at the word of the Eternal, "in the beginning, when the heavens and earth rose out of chaos." It describes the beauty, the innocence, the felicity of man's first habitation, when the angelic host were his familiar visitants, and the Almighty descended to "walk with him in his garden, at the cool of the day." Concisely, it relates the mournful change, when "through his disobedience, death came into the world, and all our woe."

With a few bold touches it delineates the antediluvians, whose lives were continued for ages, till their impiety provoked the Most Merciful to sweep them from the earth, by a mighty deluge. There we are shown, as on a picture of void, watery desolation, the lonely ark moving in solitary safety, over a shoreless ocean. A white winged messenger, trembling, dares the blue expanse,

bearing the green olive, type of peace between heaven and earth. A lofty mountain receives the weary ark, its door unfolds, prayers are heard, incense arises, the world is re peopled. In Japhet, the son of Noah, Europe acknowledges her father; the spicy groves of Asia, bow to Shem; and Ham seeks in torrid Africa, his burning inheritance.

Again the earth becomes corrupt, and filled with idolatry. 1921 years before the announcing star of Emmanuel rose in Bethlehem, Abraham is called from his kindred to be the father of a distinct people. God revealed to them his law in vision, through prophecy, and amid the thunders of Sinai. Sometimes they were obedient, and his blessings exalted them; often in their sorrows they remembered Jehovah, and in their prosperity forgot him. Over them was established the only pure Theocracy which ever existed; for God himself condescended to be their ruler.

But they were weary of Him, who had chosen and upheld them; bearing them as on eagles' wings through the waste howling wilderness. They ungratefully rejected their Father in heaven, and demanded a king from among the sons of men. Frowns sat upon the brow of his holy prophet, and awfully he remonstrated, with rebellious Israel, but the mutinous voice prevailed, "Make us a king!" even as it was heard in later ages, fearfully clamouring, "Away with him! Crucify him." 1095 years before this rejected Saviour appeared, the first king of Israel was anointed; soon, the slave

of discordant passions, he sickens, and where the green heights of Gilboa contend with silver-crested clouds, he rushes upon his sword. David sits upon his throne, the sweet psalmist of Israel. Then the frosts of age and the curtains of death envelope him, and Solomon raises his falling sceptre, with increased pomp and magnificence. In the year 975 B.C., his son Rehoboam, by neglecting the counsels of the aged, sees his rashness repaid by the revolt of ten tribes from his authority.

The severed kingdom of Israel felt the sway of many monarchs, and hardened in idolatry, till the sword of the Assyrians fulfilled the threatenings of the prophets of God, and cut them off from being a nation, 721 years before the Christian era. Judah was still spared by a God unwilling to execute vengeance, patient and full of tender mercy. But she continued to backslide, and was swallowed up. 538 years before Christ, Zion, the city of solemnities, was given up to the ravages of Nebuchadnezzar. The Jews mourned in misery, till, at the conclusion of the predicted captivity of seventy years, they were permitted by Cyrus to return and rebuild their beloved temple.

This period brings us to that where the empire of Assyria was lost in that of Persia, and where our lessons of the last week concluded. I recommend to your perusal the historical parts of the Bible, as deeply interesting and instructive; and its preceptive as the fountains of divine wisdom, and able to "make you wise unto salvation." I

hope it forms a principal part of your Sabbath

studies, and that you are careful to pass the day which God has consecrated, in obedience to his commands. I beseech you, my dear young friends, never to waste your Sunday in sport, unnecessary walks, reading books of amusement, or indulging in idle conversation. Whatever may be the example of others, consider this as a reasonable and grateful offering to Him, who gives you all your enjoyments; be assured that the eye of God beholds you, and that you must answer it at his bar of judgement, if you “remember *not* his Sabbath day to keep it holy.”

Hear how the warbling birds rejoice
 Within the dewy glade !
 Rise early, and permit your voice
 Their grateful hymn to aid ;
 Then o'er Jehovah's page inspir'd
 With humble reverence bend,
 And with sublime devotion fir'd
 His temple courts attend ;
 For how can they who scorn and hate
 The day their God hath blest,
 Hope to attain his Sabbath state
 Of everlasting rest ?

CHAPTER VIII.

MONDAY EVENING.

EGYPT.

WILL you, my dear young friends, come to our History party this evening ? Or are you fatigued, and will you prefer your play ?—No ; I will not be so unjust as to suppose that you are already

wearied in the pursuit of knowledge, and have so little perseverance as to desist at the beginning of the course. We will study together of Egypt. It is a very ancient kingdom, and possessed many of the arts and sciences, while the rest of the world was in ignorance.—Find it on your atlas, and bound it, before you proceed further. What sea forms its northern limit? and what is the name of the river that passes through it from south to north? This river is the source of its great fertility; for as it seldom, if ever, rains in Egypt, its periodical inundations refresh the soil, and leave behind them a slimy substance, which enriches its luxuriance.

Egypt is a narrow vale, on both sides of the river Nile, bounded by parallel ledges of mountains, and divided into Upper Egypt, or Thebais, which is the southern part; Middle, or Heptanomis, and Lower, or the Delta, so called from its resembling in its triangular shape, Delta, the fourth letter in the Greek alphabet (Δ). The latter division was the most remarkable for fertility, and produced so much corn that it was anciently denominated "the granary of the world." The whole of Egypt was about 500 miles in length, and 250 in breadth; or according to some geographers, 600 miles by 300. Its climate is very warm, and from March to November, the heat is excessive, with a red sparkling sky.

The Nile is a river of a slow, turbid current; its waters are salubrious, when drank, being often purified by mixing with bitter almonds, and then suffering to subside. It discharges itself by ten mouths into the Mediterranean, and rises

in two small springs, so circular and so near each other, that they were originally called the "eyes of the Nile." The usual time of its inundation



The Source of the Nile.

was in September or October, and its gradual increase, for some time before, was ascertained by an instrument of admeasurement called a Nilometer, and daily proclaimed by the public crier. When it had attained the height of sixteen cubits, or about twenty-four feet, the mounds that confined it were cut with great ceremony of rejoicing. The ancient kings cast a ring and costly sacrifices into the waters; it is even related that a young maiden was sometimes plunged therein, adorned with garlands, as the bride of the Nile; and to this day offerings of honey, rice, wheat, &c. are made, as an acknowledgement of the bounty of the stream.

Immediately after the overflowing had subsided, the whole country assumed new robes of beauty, and profuse plenty. Innumerable canals distributed the riches of the Nile to distant vales; ingenious machinery bore it to the thirsty hills; while lakes and reservoirs abounded to send forth their silent streams in a day of scarcity, or to pour down in rills and cascades, from shady summits, verdure upon the drooping herbage of the dells. The Delta appeared like a vast garden cut into peninsulas, or like the islands in the *Ægean* sea, where boats were continually gliding, for convenience and pleasure, bearing the productions of the earth, and often adorned with flowers.

Large fields, which lay at a distance from the Nile, by the labour of a single ox, turning simple machinery, were plentifully supplied with the fertilizing draught; pastures of the deepest verdure were whitened with flocks; the husbandman cast in his wheat, and saw with astonishment his harvest soon waving to the breeze; perfumes rose from the gardens, music warbled among the groves, and Winter, which in northern climates is dreary and desolate, was here so delightful, that shrinking Nature seemed to fly to this enchanting abode, to put forth her charms, and to revel in bliss.

Vast fields of flax concealed beneath the softest green their silken fibres, capable of being wrought into the most delicate textures: and in Scripture this production is mentioned, "fine flax cometh from Egypt." Here also abounded the lotus, or 'he bread-fruit; producing a farinaceous berry,

about the size of an olive, which, being pounded and dried in the sun, is made into cakes resembling in colour and flavour, the sweetest gingerbread. Botanists describe many species of the lotus, but this of Egypt seems rather to have been a thorny shrub, and is mentioned by Park in his travels in Africa, as still growing abundantly, and furnishing the natives with a delicious liquor.

The papyrus, or byblos, grew here spontaneously, and the Egyptians have the honour of first discovering its use for the purposes of writing. Mankind, before this invention, impressed their ideas, with great labour, upon stones, bricks, leaves and rinds of trees, plates of lead, tables of wood, wax and ivory; and even upon the skins of fishes, the intestines of serpents, or the backs of tortoises. Upon tablets of wax they wrote with an instrument, called the *stylus*, which was pointed at one extremity to engrave the characters, and broad at the other to efface them, if correction was necessary. From this custom arose the proverb, "Oft turn your *stylus*, if you would have a perfect piece;" which means, that you must frequently alter if you would excel in composition. From the *stylus*, also, was derived our word "style," signifying the manner in which a person expresses his ideas.

The papyrus was fond of a moist soil, and grew plentifully on the banks of the Nile. Pliny describes it as sending forth, from a thick root, a great number of triangular stalks, six or seven cubits in height, and adorned with long leaves, like the bulrush. Sails, ropes and naval rigging, mats,

blankets, and clothes, were likewise manufactured from this plant. Paper was made, by first cutting off the head and the root of the papyrus, slitting the stem lengthwise, dividing its filaments carefully with a penknife, extending them smoothly on a table and cementing two or three of them together, with the glutinous water of the Nile. These were afterwards dried by pressing, smoothed by being beaten with a mallet, and polished by rubbing them with a globe of glass.

Where the water of the Nile could not be obtained, the leaves were cemented by a paste made of the finest wheat flour, with warm water, and a sprinkling of vinegar. After the Romans conquered Egypt, they made great improvements in the preparation of this fabric, and strove to bring it to perfection. Paper manufactories were established in various parts of the country; but the most celebrated one was at Alexandria. Perhaps my dear young friends, I have wearied you with this long account of a plant, which

Spread its robe transparent, pure, and strong,
A ready tablet for the sons of song.

CHAPTER IX.

TUESDAY EVENING.

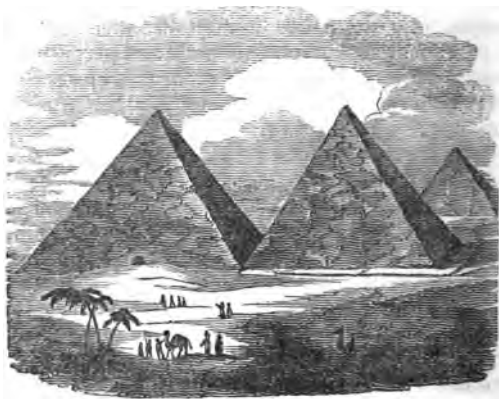
The curiosities of Egypt, would of themselves almost fill a volume. We will begin with the pyramids, because their magnitude was the most

surprising, and they can boast of the most remote antiquity. Some have supposed that a number of them were built by the patriarch Joseph, to serve as granaries; others have imagined that the Israelites were employed in erecting them when their grievous servitude in brick and in mortar is mentioned. But most historians agree in the opinion, that they were built by the order of kings, who desired to immortalize themselves by magnificent sepulchres, but were not permitted to repose there, on account of their cruelties.

"They were," says Aristotle, "the work of tyranny." The largest pyramid was erected by Cheops, an Egyptian king, who employed 360,000 men, 20 years upon the structure. It stands upon a rocky eminence, in the Libyan sands, and covers eleven acres of ground. From a square base it tapers apparently to a point, and is ascended by stairs upon the outside. It contains a multitude of rooms, besides subterraneous apartments, and in the upper chamber, is a large chest of granite marble, supposed to be intended for the tomb of the founder; but his ashes were not permitted by his people, to rest there.

Cheops ascended the throne about 1266 years before the Christian era, and after a reign of 50 years resigned it to his brother, who erected the second Pyramid. This stands very near the first, is of less magnitude, contains no subterraneous apartments, and is built of white stone. The third, is erected at the distance of a furlong, upon an advantageous eminence, 300 feet square on

every side, and built to the middle of Ethiopic marble, so that it excels the others in magnificence, as much as they tower above it in magnitude. These three are the most remarkable of the pyramids, and are found at Memphis. Beside them are 17 of a large size, and the remainder, though smaller, are very numerous.



Pyramids.

Egypt anciently abounded with palaces and statues, of great richness and variety, but our narrow limits will not permit us to describe even their ruins. It had also many obelisks, which were tall, slender pillars, beautifully ornamented, and often inscribed with hieroglyphics, or emblematical characters. They differ from Pyramids in the smallness of their base, and likewise that

their composition is of a single stone, or block of marble. Pliny says that the Egyptians cut their obelisks in the form of sun-beams, and that the word obelisk, in the Phœnician language, signifies "*ray*." One of the most ancient, was raised by Rameses, king of Egypt, about the period of the Trojan war. It was about sixty feet in height, and employed 20,000 men to erect it. Afterwards, Ptolemy Philadelphus reared one 88 cubits high, in memory of Arsinoë. Their principal use was to transmit precepts of philosophy, and discoveries in astronomy, which were engraven upon them; and to perpetuate the actions of heroes, or the memory of persons beloved.

The artificial Lake Mœris is numbered among the most wonderful antiquities of Egypt. It was excavated by the direction of a monarch of the same name, to contain the redundant waters of the Nile, which it received by a canal, and again rendered back through sluices and channels, forming rivulets, and dispensing verdure, even to sandy eminences. According to Herodotus, it was 240 miles in circumference, and 300 feet in depth, In the centre was an island, crowned by a beautiful palace, where green trees waved, and the cool zephyrs sported. Guarding as it were, this enchanting islet, two pyramids reared their colossal forms, striking their base beneath the waters, 300 feet, and raising their heads to an equal elevation above them. Enthroned upon their summits, were two colossal statues; one bending downwards, as if to contemplate the sublime union of Nature and Art; the other with an ele-

vated brow, as if surveying and thanking the bountiful heavens.

Which of you, my young friends, with your pen or pencil, will give the outline of this oval lake, with its isle, palace, and pyramids? Try, all of you; if your efforts are rude, they will yet please me, and shew me who has acquired the most correct idea of this beautiful and romantic scene.

It is necessary also that you should know something of the Labyrinth, which was a stupendous and intricate edifice, situated on the southern bank of the Lake Mœris. It consisted of twelve palaces, divided into 3000 apartments—1500 above ground, and 1500 below, communicating by innumerable winding passages. All the halls were vaulted, having on each side six doors opposite to each other, surrounded with pillars of white stone finely polished, and their walls and ceilings encrusted with marble, and enriched with sculpture. The porch was of Parian marble, the floors paved with vast flag stones, the roof appeared like one immense canopy of stone, and some of the apartments were so constructed that on opening the doors, a violent noise was heard, like thunder.

A part of this structure was devoted to the purposes of government; to consultations and assemblies of the magistrates: a part to the statues and worship of their numerous deities; and in some of the subterranean rooms, the sacred crocodiles were nourished and received homage. Three labyrinths besides this, are reckoned among the

wonders of the world ; the Cretan, the Lemnian, and the Italian ; but of these, the Egyptian is the most ancient and wonderful.

CHAPTER X.

WEDNESDAY EVENING.

MIZRAIM, the son of Ham, and the grandson of Noah, is considered as the first monarch of Egypt, and according to Blair's chronology, began his reign in the year 2188 before Christ. He improved the face of the country, part of which is said to have been covered with swamps and morasses, and built the city of Memphis and the temple of Vulcan.

The succession of the earliest Egyptian monarchs seems involved in obscurity, but among them was Osmandyas, who encouraged the study of astronomy, and was the first collector of a library, which he very appropriately styled the "office for the diseases of the soul." Of Cheops, and Cephrenus, the builders of the two largest pyramids, you have heard ; and let it teach you, that no pomp of wealth, or pride of power, can atone for injustice, or efface the stains of cruelty.

At an early period in the Egyptian history, an irruption of foreigners, called Shepherd Kings, or Auritæ, took possession of the most fertile parts of the country, and swayed the sceptre of Egypt, for 260 years. They are represented as a bold and

enterprising race, and the inventors of many useful arts. At length, after bloody and doubtful contests, they were compelled to retire, not long before Jacob came to sojourn in Egypt, and the land of Goshen, which was evacuated by these shepherds, was allotted to his sons, for an habitation. Amenophis, the father of Sesostris, is supposed by many to have been the king who, in pursuing the Israelites, was drowned with his host in the Red Sea.

Sesostris, who is generally believed to have been the Shishak of Scripture, was a prince of great talents and martial disposition. His father formed the singular design of educating with him, all the male children who should be born on the same day, throughout the whole of his dominions. The number was ascertained to be about 1800, and these children were instructed together, in the sciences of the Egyptians, and inured to the hardships of a frugal and active life. Hardened by temperance, they grew up as an impenetrable guard around their prince, forming his statesmen, his counsellors, his officers, his inalienable friends.

Sesostris first made trial of his warlike skill, by an expedition into Arabia, where he was successful. He then extended his conquests to the south of Africa, from whence he was recalled by the death of his father. But his ambition was now inflamed to grasp at universal empire, and after ingratiating himself with his subjects, by acts of kindness, and dividing his kingdom into 36 departments, to each of which he assigned a

governor, he left his brother Armais to govern in his absence, and hastened to prosecute his wars in Ethiopia. This he conquered; and fitting out two fleets, one for the Mediterranean, the other for the Red Sea, he extended his victorious arms eastward to the Ganges, and northward to Thrace.

On arriving at Pelusium, laden with the spoils of nine years' conquest, he was received by his brother Armais with pretended affection; but inwardly sickening at the thought of resigning the regency, he formed a secret conspiracy against the unsuspecting warrior. Sesostris discovered his perfidy, and sent him into banishment, while he took up his abode in his native country, and devoted himself to its improvement, building a wall of great length to protect its eastern boundary from the invasion of the Arabs, cutting canals to facilitate commerce and navigation, and erecting magnificent temples and obelisks.

The ruling vices of this powerful monarch were pride and vanity, springing from his boundless ambition. In the countries that he had conquered, he caused pillars to be erected, with the boastful inscription—"Sesostris, king of kings, and lord of lords!" After his peaceful settlement in his capital, he sometimes ostentatiously rode forth in his chariot, drawn by captive monarchs, harnessed instead of horses. He is said to have renounced this unfeeling recreation, in consequence of a remark of one of his yoked vassals, who fixed his eyes upon the wheels, in their ceaseless rotation, said with a melancholy voice, "the falling of yonder spoke, which a moment since, was

the highest, reminds me of the instability of fortune, which dashed me from grandeur to servility, and may degrade others in the same manner." Sesostris listened, and was instructed, and feeling that he was himself a mortal, and subject to adversity, began to shew pity to those who had already tasted its bitterness.

In his old age he grew blind and miserable, and finding that the bloody career of ambition could not sweeten the dregs of life, he rushed upon his sword, and died in the wretchedness of suicide.

CHAPTER XI.

THURSDAY EVENING.

Six hundred and seventy-five years before the birth of our Saviour, Egypt was divided into twelve districts, and a king appointed over each, bound by the strictest association, to maintain each other's sway, and to promote the mutual welfare of their respective jurisdictions. Psammetichus, one of the twelve, had his territory assigned him upon the sea coast, and encouraging commerce with the Greeks and Phœnicians, accumulated great wealth, and excited the envy of his brother kings.

Inflamed with jealousy, they attacked him; and he, by the aid of mercenary troops, which he commanded with great skill and courage, destroyed the duodecemvirate, or government of twelve, in

the fifteenth year after it was instituted. 660 years before Christ, he ascended the throne without a rival, and reigned with wisdom, splendour and magnanimity, for the long period of 54 years, 29 of which were spent in besieging Azotus, a fortress in Syria, the longest siege recorded in history.

The Egyptians were great pretenders to antiquity, and in order to prove that their language was the most ancient upon earth, Psammetichus was induced to try the following experiment. He directed two infants to be taken from their mothers, and shut up in a remote house, where no one might see them, except a dumb shepherd, who brought them milk, and took kind care of them. He was appointed eagerly to watch for the first syllables they should utter, supposing they would be according to the teaching of nature, in the most ancient language.

Two years passed over them, and their untaught organs had not articulated, till one morning, as the shepherd entered the hut with their breakfast, they ran to him with outstretched arms, exclaiming "*bekkos, bekkos!*" They were taken to the king, where they again repeated "*bekkos.*" Accurate search was made for this word, throughout the Egyptian language, but it could not be found. At length, after examining the vocabularies of the neighbouring nations, it was ascertained that the Phrygians used this word for bread; and disappointed Egypt yielded the palm of antiquity to Phrygia. Some, however, who could not endure this result of so novel an experi-

riment, maintained that the children learned this word, by imitating the cry of the goats, who were kept near the hut, for the purpose of providing their milk.

Psammetichus was succeeded, in 616 B.C. by his son Pharoah Necho, who was a powerful prince, and the first who ever directed a fleet to explore the coast of Africa. He engaged Phœnician mariners, who passed down the Red Sea, by the straits of Babel-mandel, and steering round the eastern coast of Africa, doubled the Cape of Good Hope, followed the shore northward to the pillars of Hercules, and entering the Mediterranean, reached home, by the mouths of the Nile, after a voyage of three years, which then, in the infancy of navigation, was considered almost as a miracle.

Apries, called in the Bible Pharoah Hophra, ascended the throne in the year 600; and Amasis who expelled him, and usurped his dignity, greatly increased the wealth and prosperity of the realm. Astronomy had now so much advanced, that eclipses were calculated with accuracy. Sculpture taught men to hew successfully the hardest marbles. Mechanism elevated in the air masses of astonishing size; Chemistry stained glass, gave brilliancy to precious stones, and dyed stuffs with indelible colours; agriculture opened an inexhaustible source of riches; the gold dust rolled down by the torrents of Ethiopia, the pearls of Ormus, the perfumes of Arabia, and the costly fabrics of Bengal, arrived at Memphis, rendering it the most commercial city upon earth.

In this flourishing situation was Egypt when

Cambyzes, the son of Cyrus, attacked it with almost innumerable armies. Amasis, unfortunately offended the militia of his own country, by preferring the Grecian troops to them, and 150,000 abandoned him, throwing him into the hands of the Persian monarch, who, with fire, sword, and studied indignity, ravaged and subdued Egypt, 525 years before the birth of Jesus Christ. The yoke of Persia was ever borne with abhorrence, which was testified by frequent revolts, which were always quelled by the conquerors, after various intervals of duration.

At length, in the year 331 B.C., Alexander the Great, returning from the conquest of Persia, entered Egypt, and received its submission without a single battle. At his death in 323, it devolved upon his general, Ptolemy Soter, the son of Lagus, whose posterity retained it almost 300 years. Ptolemy Philadelphus, his son, was a prince of a liberal and magnificent spirit: he enriched the library of Alexandria, with 700,000 volumes, or what were then called volumes—for as the art of printing was not discovered, books were merely rolls of parchment. He caused a translation of the Old Testament, from Hebrew to Greek, to be carefully executed by 72 interpreters, whom he nobly entertained during their labours; and I think I have already mentioned to you that he erected an obelisk of 88 cubits in height, in memory of his queen, the beloved Arsinoë.

Ptolemy Evergetes brought the wealth of Egypt to a great height; but from abundance of gold, sprang luxury, and from luxury corruption.

Ptolemy Physcon made new expeditions to the East, and penetrated to Bengal, by the way of the Ganges. Under Ptolemy Lathyrus, 116 years before Christ, a second voyage was performed round the continent of Africa. During the reign of Ptolemy Dionysius, Pompey the Great was barbarously slain upon the shores of Egypt.

Cleopatra, the last of the Ptolemies, was celebrated for her beauty, wit, love of splendour, and knowledge of the sciences. She was a proficient in philosophy, and understood several languages. Ambition, personal vanity, and extravagance, were her ruling passions. Once, at an entertainment which she gave the Romans, she dissolved in vinegar a pearl, valued at £50,000, and drank it. Her charms captivated Julius Cæsar, and made a complete conquest of Mark Anthony, so that sacrificing his duty and interest to love, he for a long time took up his abode in Egypt. After his defeat at the battle of Actium, she had the vanity to trust that her beauty might also allure young Octavius, the conqueror, but finding her attempts disregarded, she poisoned herself in her mortification, by the bite of an asp; and Egypt became a Roman province thirty years before Christ.

Yes, she ; the last of all that royal race,
The first in charms, deception, and disgrace,
Snar'd by the net-work of her own desires,—
Unpitied victim !—struggles and expires.

CHAPTER XII.

FRIDAY EVENING.

After the decline of the Roman empire, the Saracens, or followers of Mahomet, took possession of Egypt in the seventh century. It is now a Turkish province, and reduced to extreme misery; and all attempts made to rescue it have hitherto proved ineffectual. Who, that had seen Egypt in her ancient glory, would know her, now that the crown is fallen from her head? Let it teach you, my young friends, the uncertainty of earthly possessions, and the emptiness of what the world values.

The ancient Egyptians were very attentive to the education of their children. They taught them to apply their minds to study, to be contented with a frugal diet, to pay great respect to the aged, and to shew gratitude to their benefactors. Philosophy was highly prized among them, and the gravity of wisdom marked their deportment. Their laws and institutions were deeply revered by surrounding nations, and the legislators of Greece travelled into Egypt, to gain instruction in the art of government. The employments of their kings were regulated, and their time methodically divided, that they might faithfully discharge the duties of father of their people.

The science of medicine received particular

attention; and they had distinct physicians for different diseases, and various parts of the human body, who were answerable for neglect or rashness, with their lives. Geometry, arithmetic and algebra, astronomy, anatomy, and music, flourished in Egypt. Architecture, painting, and sculpture, were in high estimation, and the priests were the repositories of their learning.

The Egyptians excelled in the invention of hieroglyphics, or the art of rendering emblems expressive of invisible objects. Thus, by a lion, they represented strength; by an ox, agriculture; by a horse, liberty; by a sphinx, subtilty; by an eye, wisdom; by a circle, eternity, because it hath neither beginning nor end. The ancient Egyptians made use also of sacred hieroglyphics, whose design was to veil from vulgar eyes, the mysteries of their religion, which were revealed to the minds only of the priests and philosophers.

Perhaps, my dear friends, you have heard of the Egyptian "trial of the dead," a custom peculiar to this ancient nation. Shall I explain it to you?—After the death of a person, his relations, for a limited time, abstained from wine, delicacies, the indulgence of the bath, and the use of their best apparel. At the appointed time, the judges of the dead sat on the seat of judgment, which was erected beyond the Lake Mœris, and over those waters, the lifeless body passed in a boat to the place of doom.

All who knew of any crime or error which had stained the record of its past life, were permitted to bring forward their accusation, and if vice

predominated over virtue, the ceremony of embalming was denied. If a charge was proved to be untrue, the accuser suffered a severe judgment, as the calumniator of the dead: if no offence was proved, the praises of the deceased were rehearsed, his funeral oration pronounced, and the last solemn ceremonies performed. This practice was considered favourable to the growth of virtue, and the discouragement of vice, by leading the mind, in every principal action, to consider the honour or disgrace which awaited it after death.

Is there not a picture of this scene in your mind's eye, my dear friends? The wide waters of the lake—the boat that bore the mourning cavalcade—the pale corpse—the solemn judges on their lofty seat—the accuser rising in act to speak—the tearful friends, waiting with anxiety the awful doom!—If any of you should hereafter prove painters, perhaps this may give a subject to your pencil.

The art of embalming, which was carried to perfection in ancient Egypt, taught to extract the perishable parts of the body, and by filling it with odoriferous drugs and spices, to harden it against putrefaction, and the decomposition of time. The price of embalming varied according to the materials used; it was done for the poor at a slight expense, while the charges of the wealthy amounted to more than £200 of our currency. After the body was sent to the embalmers, the dissector made an incision in the side, and then hurried away with the greatest speed, being pursued by the relatives, with stones and execrations, who

though they revered the embalmers, were inconsistent enough to abhor those, who, in the practice of their profession, were compelled to inflict a wound upon the lifeless frame.

The brain was then extracted through the nostrils, the decaying parts taken from the side, the cavities filled with myrrh, cinnamon, and other spices, and the body anointed with oil of cedar, for the space of thirty days. After this, it was laid in salt of nitre for forty days more; during which period of seventy days, the mourning of the relatives continued. It was then wrapped in bands of fine linen dipped in myrrh, and smeared with an odoriferous gum; and so perfect was this process, that the slightest hairs upon the eyelashes were not discomposed. The bodies thus embalmed were placed by their friends in open coffins; and considered as the most valuable decorations of their best apartments. Sometimes, in borrowing money, they were required to give, as a security, the embalmed body of their father as the most sacred and awful pledge of honour. It was not uncommon at splendid banquets, for the master of the feast to bring out his deceased relatives, saying, with a grave countenance, "Behold! as these are, so must we become;" that they might, even in gaiety remember the end of man.

But the character of this interesting people is degraded by the most vile and inconsistent idolatry. Their deities were almost innumerable. The Nile was worshipped as the god who gave them plenty, and the Sun and Moon, under the

appellations of Osiris and Isis. Divine honours were also paid to such animals as the wolf, the sheep, the bull, the dog, and the cat. With singular inconsistency they adored the crocodile, and the ichneumon, that made war upon the crocodile; the serpent, and the ibis that destroyed the serpent. Not contented with selecting animals for their deities, they added also vegetables to the idolatrous list, and leeks and onions called forth their prostrations and their prayers.

Do you wonder, my dear young friends, at these strange superstitions? Do you ask, how those who were so wise in other respects, should, in this most important point, be chargeable with folly? I answer, that they had not the gift of the Bible; and it is written in the Bible that "the world by wisdom knew not God." Be grateful that you have this Bible, and know the true God; and if the children of the Egyptians, without this holy guide, learnt to be grateful, to be industrious, to respect the aged—how much more is required of you, who have the perfect rule of obedience, and the hope of eternal life.

CHAPTER XIII.

SATURDAY EVENING.

121. What book contains the most ancient history?
122. How did light spring from darkness?
123. What was the situation of man after his creation?
124. What occasioned the melancholy change?
125. Why are a part of mankind called antediluvians?
126. Why were they destroyed by a flood?
127. Who survived the deluge?
128. What was the winged messenger bearing a type of peace?
129. Where did the sons of Noah establish themselves?
130. How many years before the birth of our Saviour was the patriarch Abraham called to leave his father's house?
131. Were the Israelites obedient to the Almighty?
132. What is the meaning of the word *Theocracy*?
133. Why did the Israelites change this government for monarchy?
134. Who remonstrated against their choice?
135. How long before our Saviour was their first king chosen?
136. What was his character and fate?
137. Who is called the sweet Psalmist of Israel?
138. Who succeeded David?
139. Why did the ten tribes revolt from Rehoboam?
140. In what year did the Assyrians carry them away captive?
141. When was Judah subdued by Nebuchadnezzar?
142. Who permitted the Jews to rebuild their temple?
143. How long was their previous captivity?
144. Why are the historical parts of the Bible recommended?
145. Why are its preceptive parts important?
146. Define the words *preceptive* and *precept*, and tell which is the adjective and which is the substantive, and why.

147. Why must we observe the Sabbath day ?
148. What ought we to avoid on the Sabbath ?
149. In what part of the Bible are we commanded to keep it holy ?
150. Did you endeavour to spend the last Sunday properly ?
- 151.** In what quarter of the globe is Egypt ?
152. What was the source of its fertility ?
153. How is Egypt divided ?
154. Why was a part of it called the Delta ?
155. What is the length and breadth of Egypt ?
156. What is its climate, and at what period of the year is the heat excessive ?
157. How are the waters of the Nile sometimes purified for drinking ?
158. Where do they discharge themselves ?
159. What do you mean by the "eyes of the Nile ?"
160. What is the Nilometer ?
161. With what ceremonies were the mounds of the Nile cut, at the period of its overflow ?
162. Describe the appearance of the country after the inundation ?
163. Were the winters of Egypt unpleasant ?
164. Name some of the productions of the soil.
165. Describe the Lotus, or Bread Fruit.
166. What was made from the Papyrus ?
167. On what substances did men originally write ?
168. What was the Stylus ?
169. From what is the word *style* derived ?
170. Describe the Papyrus.
171. How was it manufactured ?
172. What was made from this plant besides paper ?
173. Who made great improvements in this kind of paper.
174. Where was the principal manufactory of it established ?
- 175.** Had ancient Egypt many curiosities ?
176. When have some supposed that the Pyramids were built ?
177. What is said of them by Aristotle ?
178. Who built the largest pyramid ?
179. How many years were 360,000 men employed upon it ?

180. Describe its construction and magnitude ?
181. Which was the most magnificent of the three largest pyramids, and where did they stand ?
182. How many others were there of a large size ?
183. Had Egypt many temples and statues ?
184. What were obelisks ?
185. In what respects do they differ from pyramids ?
186. What does the word *obelisk* signify in the Phœnician language ?
187. Which was one of the most ancient obelisks ?
188. How many men laboured to erect it ?
189. What was the principal use of obelisks ?
190. Why was the Lake Moëris excavated ?
191. What is the meaning of *excavated* ?
192. What was its circumference and depth ?
193. Describe what was found in the centre of it ?
194. What was the Labyrinth, and where situated ?
195. How many palaces and rooms did it contain ?
196. Describe the halls, the porch, and the pavements.
197. To what uses was this building devoted ?
198. What were kept in some of the subterranean rooms ?
199. How many labyrinths are ranked among the wonders of the world ?
200. Which of these is the most ancient ?
- 201.** Who was the first king of Egypt ?
202. When did he commence his reign ?
203. What city did he build ?
204. What study did Osmandyas encourage ?
205. What title did he give his library ?
206. What instruction do we gain from the two brother kings who built the largest pyramids ?
207. How long did the Shepherd kings keep possession of Egypt ?
208. What was their character ?
209. How was the land of Goshen inhabited after they had evacuated it ?
210. Who is Amenophis, the father of Sesostris, supposed to have been ?
211. What is Sesostris called in Scripture ?
 1. What were his talents and disposition ?

213. Who were educated with him, and what assistance did they render him ?
214. Where did he first try his warlike skill ?
215. What did his ambition prompt him to desire ?
216. What arrangement did he make after his father's death ?
217. How far did he extend his conquests, east and north ?
218. How was he received by his brother after nine years' absence ?
219. How did he employ himself after his settlement in his own country ?
220. What were his ruling vices ?
221. What did he erect in the conquered countries ?
222. How was he sometimes drawn in his chariot ?
223. What induced him to renounce this unfeeling recreation ?
224. What was his fate in his old age ?
225. How did he die ?
226. In what year was Egypt divided into twelve districts ?
227. What association did the twelve kings enter into ?
228. How did Psammetichus excite the envy of the rest ?
229. What was the result of their conflict ?
230. What is the meaning of *duodecenvirate* ?
231. How many years did this continue ?
232. How long did Psammetichus reign ?
233. How many years did he spend in besieging Azotus ?
234. What experiment did Psammetichus try to discover which was the most ancient language ?
235. To what nation were the Egyptians compelled to yield this question of antiquity ?
236. Who succeeded Psammetichus in 616 ?
237. Describe the course of the voyage undertaken in his reign, which occupied three years ?
238. What mariners were employed ?
239. In what year did Apries, or Pharaoh Hophra begin to reign ?
240. Who usurped his dignity ?
241. What arts and sciences flourished under Amasis ?
242. What was then called the most commercial city ?
243. How did Amasis offend his subjects when Cambyeses attacked him ?

244. Who conquered Egypt 525 years before Christ?
245. Was the yoke of Persia borne willingly?
246. Who subdued Egypt in 331 a.c. without a battle?
247. Upon whom did it devolve after the death of Alexander?
248. How long did the race of Ptolemy keep possession of Egypt?
249. What was the character of Ptolemy Philadelphus?
250. What addition did he make to the library of Alexandria?
251. What were books before printing was invented?
252. What work did Ptolemy Philadelphus cause 72 interpreters to translate?
253. To whose memory did he erect an obelisk?
254. What increased during the reign of Ptolemy Evergetes?
255. What effects arose from the great abundance of gold?
256. By what river did Ptolemy Physcon penetrate to Bengal?
257. What voyage did Ptolemy Lathyrus cause to be performed?
258. Who was barbarously slain upon the shores of Egypt during the reign of Ptolemy Dionysius?
259. Who was the last of the Ptolemies?
260. For what was she celebrated?
261. What knowledge had she acquired?
262. What were her ruling passions?
263. Do you recollect any instance of her extravagance?
264. What Romans did she captivate?
265. Who was defeated at the battle of Actium?
266. Was she able to allure Octavius?
267. What were the effects of her mortification and grief?
268. In what year did Egypt become a Roman province?
269. Who were the Saracens, and when did they gain possession of Egypt?
270. What may we learn from the changes of this unfortunate country?
271. Were the ancient Egyptians attentive to the education of their children?
272. What virtues did they teach them?
273. How were the laws of the Egyptians esteemed?

274. Did they regulate the employments and time of their kings ?
275. Did they pay attention to the healing art ?
276. What arts and sciences flourished among them ?
277. What are hieroglyphics ?
278. What were some that the Egyptians invented ?
279. What was the use of sacred hieroglyphics ?
280. Will you explain to me the trial of the dead ?
281. What was the art of embalming ?
282. What was the price of the most expensive kind ?
283. Did the Egyptians reverence the embalmers ?
284. What inconsistency did they shew with regard to the dissector ?
285. Describe the process of embalming ?
286. How long did the time of mourning continue ?
287. What use was made of the embalmed bodies ?
288. Did they ever appear at banquets ?
289. What security was sometimes given for the payment of borrowed money ?
290. What degraded the character of the Egyptians ?
291. Name some of their deities.
292. What particular inconsistency do you notice in their worship of the crocodile and serpent ?
293. Why did they not adore the true God ?
294. What book teaches us our duty and the knowledge of our Creator ?
294. What is said in the Bible respecting the wisdom of the world ?
296. Should we be grateful for the gift of the Scriptures ?
297. What virtues do you approve in the Egyptian character ?
298. Are you bound to imitate them ?
299. Are you not bound to go beyond them ?
300. What do the Scriptures give us beside the rule of obedience ?

CHAPTER XIV.

SUNDAY EVENING.

You will find it a pleasing employment, my dear young friends, to trace the connexions between sacred and uninspired history. Like a chain, it will unite the facts, and bind them to your memory. I find the history of Egypt repeatedly interwoven with that of the chosen people of God, and enjoyed so much satisfaction this morning in gathering from the Scriptures these traces of connexion, that I wished to renew it by imparting it to you this evening.

The first is by the visit of Abraham to Egypt, during the reign of the race of the Shepherd Kings.

2. The sale of Joseph by his unnatural brethren, in the year of the world 1729.

Egypt was the scene of his captivity, of the trial of his virtues, of his exaltation to dignity in the government, and of his death. "Joseph died," says the sacred historian, "being 110 years old, and was embalmed, and put in a coffin in Egypt." The Egyptians mourned for his loss; and he is mentioned by them as one of the benefactors of their nation.

3. The removal of Jacob, with his posterity, into Egypt, in the year 1706, B.C. just after the expulsion of the Auritæ, or Shepherd Kings. We

gather at this period some slight traces of the customs of the Egyptians, principally bearing upon their pride, and their aversion to the Hebrews. "They might not eat bread with the Hebrews, for that is an abomination to the Egyptians;" and likewise, "Every shepherd is an abomination to the Egyptians."

4. The servitude and oppression of the Israelites, and their hard bondage in brick and mortar; so that they cried unto the Lord, and he was moved at their misery.

5. The birth of Moses, the deliverer of Israel, who was committed in infancy to the keeping of the Nile, in an ark made of bulrushes, or, as some translate it, a basket or cradle of the papyrus. He was liberated and adopted by Thermutas, the daughter of King Amenophis; and even in those early ages, when science was in its infancy, it seemed to flourish in the soil of Egypt. "Moses," says the martyr Stephen, "was educated in all the wisdom of the Egyptians, and became mighty in word and deed."

6. The negotiation of Moses and Aaron, with the monarch of Egypt, for the liberation of the Israelites; in which they displayed great firmness in opposing a powerful and inflexible prince, and boldly declaring the divine judgments prepared against him.

7. The rescue of the children of Israel in 1491 B.C.; the pursuit and destruction of their enemies, beautifully described in the song of Moses: "Thou didst blow with thy wind; the sea covered them; like lead they sank in the mighty waters."

8. Remarks are made upon the manufactures of Egypt, and upon its trade with Israel, as early as the year 1015. "Horses were brought out of Egypt, and linen yarn; the merchants of king Solomon received them at a price."

9. The marriage of Solomon with the daughter of the king of Egypt, in 1014, and his building for her a magnificent palace, "with cedars, and costly stones, within and without, even from the foundation to the coping, and the great court round about, with three rows of hewn stones, and a row of cedar beams."

10. The prophecy of Isaiah, in 714, of the approaching calamities of Egypt, in which he alludes to its natural history; mentions the river; the "brooks of defence; the reeds and flags; the paper reeds by the mouth of the brooks; they who work in fine flax, and weave net works, and they who make sluices and ponds for fish."

11. Josiah, king of Judah, slain at Megiddo, by Pharaoh Necho, in 610. The same king of Egypt likewise deposed Jehoahaz, kept him a prisoner in Egypt till his death, made his brother king in his room, and obliged the land of Judea to pay him a tribute in silver and gold.

12. An allusion to the Egyptian impiety, in their opinion of the Nile, by the prophet Ezekiel: "Pharaoh, king of Egypt, hath said, My river is mine own; I have made it myself."

13. A prediction of Ezekiel of the perfidy of Zedekiah, king of Judah, in breaking his treaty with the king of Assyria, and vainly relying on Egypt for help. "He rebelled; sending ambas-

sadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape? seeing he despised the oath, by breaking the covenant, when, lo! he had given his hand. He shall not escape."

14. A prophecy of Isaiah of the same event, fulfilled by the ruin of Zedekiah and Judah, 125 years after it was spoken. "Wo to them who go down to Egypt for help, staying in horses, trusting in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. Now the Egyptians are men, and not God, and their horses flesh, and not spirit: when Jehovah shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fall together."

15. The flight into Egypt, when our Saviour, with his reputed parents, took refuge, in that distant land, from persecution, Matthew ii. 15, "that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son."

CHAPTER XV.

MONDAY EVENING.

PHŒNICIA.

It is necessary, my dear young friends, for us to know something of the Phœnicians; and per-

haps we may not have a better opportunity to learn it than this evening. The Phœnicians descended from Canaan, and some have supposed that their country originally comprehended both Syria and Palestine. It was very much abridged by the conquests of Joshua, who, by the permission of God, took all the interior of their territory, after the return of the Israelites from captivity in Egypt. When the tribes were carried away by Shalmanasar, in 721 B.C., Phœnicia acquired part of its ancient dominions, and united itself with Philistia, so that they became but one people.

You will find Phœnicia Proper on the Levant, or the eastern shore of the Mediterranean, bounded north by Syria, and south by Judea. The soil of the country was good, and its climate agreeable and salubrious. The fish on the sea-coast afforded great advantage to the inhabitants, particularly the murex, with which they dyed the rich and indelible Tyrian purple. Their linen was proverbially fine; and on their shores was found a sand, which, from its excellence in the manufacture of glass, acquired great value.

They possessed extraordinary skill in working metals, and in hewing timber and stone; and their knowledge of what was solid, great, and ornamental in architecture, may be inferred from the part allotted them in erecting and decorating the temple at Jerusalem, under their king, Hiram. As merchants, they were long exclusively celebrated; as navigators, they were the boldest, and the most experienced, of ancient times. They

became distinguished for their activity in planting colonies, and for their enterprise in commerce.

To all ports of the Mediterranean and Black Sea, to Spain and the British Islands, their ships ventured; establishing settlements and correspondents, and exercising all the various branches of trade. They had also an inland exportation and importation with Syria, Assyria, Persia, Arabia, and India. Their territory was so small, that they had no agricultural produce to dispose of; but they aimed at the empire of the sea. Their ships were employed in the service of Solomon; and you will recollect that the first voyage round the coast of Africa, projected by Pharaoh Necho, was performed by Phœnician mariners.

The language of the Phœnicians was a dialect of the Hebrew; and their letters, which resembled those of the Samaritans, were brought into Greece by Cadmus. They wrote from right to left, like the Arabs; and their alphabet contained no vowels. The Phœnicians, and particularly the Sidonians, were said to possess a happy genius for the sciences. They were fond of philosophy, and brought arithmetic and astronomy to a high state of improvement. Sidon produced the philosophers Boethius and Diodatus; and Tyre gave birth to Antipater and Apollonius.

The Phœnicians were originally worshippers of the true God, as might be inferred from their descent from the patriarch Noah, through his grandson Canaan. But they became idolatrous, worshipping distinguished men and fabulous divinities. Among their imaginary deities was Baal,

who had a great number of priests and prophets ; and it is related in Scripture that 450 of these fed at the table of Jezebel, the abandoned queen of Ahab, king of Israel.

This idol was worshipped by burnt offerings, by dances and violent gesticulations, by frenzy, by wounds with knives and lances, by the streaming of blood, and by the barbarous sacrifice of persons honourable and beloved. Adonis, Astarte, Hercules, and many other fancied deities, were adored by them. They saluted their statues, or kissed their hands as they drew near, and addressed their prayers to them, preceded by purifying themselves, changing their garments, and chanting songs of praise to the sound of instruments of music. With their debased and savage idolatry they still mingled some traces of Hebrew origin ; among others, that of abstaining from the flesh of swine.

Sidon was originally the capital of Phœnicia, till Tyre became its rival, and eventually acquired superior power. It is said to have been built by Sidon, the eldest son of Canaan. At the time of the wars of the Israelites, it is spoken of as a rich and powerful city ; and Joshua, in his 11th chapter, calls it the "great Zidon." This was 1450 years before the birth of our Saviour. It was successively under the government of the Tyrians, the Egyptians, and the Persians, but still retained power and wealth.

When Xerxes contended with the Greeks, the king of Sidon furnished him the important aid of a fleet of forty-nine ships. In the year 351,

Ochus, king of Persia, entered Sidon with his forces; and the inhabitants, shutting themselves up in their houses, were all destroyed through his cruelty, by a tremendous conflagration. When Alexander the Great subdued it in 333 B.C., he gave liberty to his particular friend, Hephæstion, to appoint its king; and he chose Abdolonymus, a poor man of great virtue, who bore the unexpected honour with meekness and wisdom.

CHAPTER XVI.

TUESDAY EVENING.

TYRE, an ancient capital of Phœnicia, and sometimes called "the crowning city," was situated at the distance of twenty-three miles from Sidon, upon the eastern shore of the Mediterranean Sea. It has been distinguished into three cities, according to the order of time:—Tyre upon the continent, or Pælo-Tyre; New Tyre, or Tyre upon the island; and Tyre on the peninsula, after that Island was connected with the main land.

Tyre was strongly fortified; its walls were 150 feet high, of proportionable breadth, and firmly built of large blocks of stone, cemented with white plaister. The buildings were spacious and magnificent, and towering above them appeared the temples erected by king Hiram, to Jupiter, Hercules, and Astarte, or as it is called in the

Bible, Ashtaroth. The historian Josephus says this city was founded 1255 years before Christ, while the Israelites were governed by judges. This must however apply to Tyre upon the continent, as insular Tyre was not built till the destruction of the former by Nebuchadnezzar. Abibal, one of the Tyrian kings, was contemporary with David; and Hiram, his son, who began to reign in the year 1046, maintained an intimate friendship with both David and Solomon, and rendered his kingdom very prosperous and flourishing.

After his long reign, a number of kings succeeded, of whom I recollect nothing worth your committing to memory, my dear young friends, for I would not wish to burden your minds with unimportant narrations. Among these was Ithobal or Ethbaal, who gave his impious daughter Jezebel, to king Ahab of Israel, in the year 918 before the Christian era.

During the reign of Ethbaal II., 585 years before Christ, Nebuchadnezzar, king of Babylon, laid siege to Tyre. His progress was courageously opposed for thirteen years; and when one army became wasted and destroyed, he sent to Assyria, and replaced it, so determined was he to humble the pride of Tyre. At length he succeeded, and the inhabitants, driven from their beloved city, retired to an island at the distance of half a mile from the shore; here they saw rising on a new model, a fair image of their deserted abode; like a daughter, blooming, though tearful, over the ave of her mother.

Tyre saw many variations of government, until the memorable attack of Alexander the Great, in 333. For seven months he surrounded it with forces, raging at delay and loss. He attempted to unite the isle with the continent, by a causeway of immense stones, timber, and earth. The Tyrians, rendered desperate by danger, repeatedly tore it in pieces, and poured upon the assailants, as they approached their walls, scalding oil, and red hot sand, which penetrating among the crevices of the soldiers' armour, put them in torture.

But after seven moons had shed their lustre and passed away, the fierce Macedonian accomplished his purpose, and deeply exasperated at the trouble he had sustained, executed shocking cruelties upon the vanquished. He burnt the city to the ground, cut to pieces 8000 with the sword, hung up 2000 on crosses, and sold 30,000 for slaves. These barbarities leave a stain upon his name, not to be effaced by the splendour of his victories.

But Tyre arose with surprising rapidity from this abyss of suffering; for scarcely twenty years after, in 313, we find her sustaining a siege of 15 months, before she would capitulate to Antigonus the king of Syria. Antiochus the Great subdued it in 218; afterwards it became a Roman province, and with the whole of Phœnicia, became in later times, a prey to the Saracens and Turks.

There are some interesting prophecies of the fate of Tyre, recorded in Scripture, which it would give me pleasure to examine with you,

my young friends, and perhaps we may take them for our lesson next Sunday evening. In the interval, bear in your minds the situation of ancient Phœnicia; that it was divided into several kingdoms, instead of being governed by one monarch; that its inhabitants were said to have been the first navigators, the first ship-wrights, the first inventors of letters, the first who reduced astronomy to a system, the first makers of glass, and some of the grossest idolaters.

CHAPTER XVII.

WEDNESDAY EVENING.

SYRIA.

FROM Phœnicia, my dear young friends, we will travel to Syria, in our enchanted chariot, and see how we are pleased with the country, and find out what has been done there. You will perceive that the Euphrates bounds it on the east, and the Mediterranean on the west, and that it is divided into a great number of provinces. The lofty mountains of the Taurus will meet your eye on the north, hiding their sharp summits in the clouds. Near Antioch is another chain, the strong Libanus dividing, like an impenetrable wall, the waters of the beautiful Orontes from the Mediterranean. You will admire also the grand range of Anti-Libanus, with their fine green vallies, and

the peninsulas, formed by the serpentine meanders of the Leontes.

The inequalities in the face of the country produce great variety of soil and production, and render the landscape peculiarly diversified and picturesque. On the harsh stony lands of the mountains, you may see a profusion of firs, larches, oaks, box-trees, laurels, yews, and myrtles, adorning with fantastic liveliness, the rude grandeur of the scene. In the rich soil of the vales, you will behold vast fields of wheat, barley, rye, beans, rice, sugar-cane, and the cotton plant. Maize, sesame, indigo, and tobacco, each find a soil adapted to its growth. Lebanon still displays the cedars, which inspired history has celebrated; and Antioch is encircled by the olive, and the beautiful white-mulberry tree, which sustains the manufacture of some of the finest silks.

The traveller sometimes sees long chains of white rocks, bare, and incapable of vegetation; then gentle declivities, where cottages peep forth like birds' nests, environed by the fig-tree and the vine; then long droves of the buffalo and camel, bearing towards some thronged metropolis, the productions of its cultivated suburbs.

The climate of Syria differs much, according to its situation. Upon the mountains it is cold, when the valleys and gardens between are scorching with heat. Not a year passes without snow, and sometimes it covers the earth to the depth of several feet; but the spring and autumn are mild, and the summer warmth almost insupportable.

But still the winter is so moderate, that the orange, date, banana, and other delicate trees, flourish in the open air; and to the eye of the foreigner it has a novel and picturesque effect, to behold under the windows, in the month of January, orange-trees loaded with flowers and fruit, while the hoary head of Libanus is seen covered with ice and snow.

On the elevated lands of Syria, the air is light and pure; but on the sea coast it is humid, heavy, and unwholesome. During the summer and autumn, there is scarcely any rain; in December and January it is frequent, accompanied by snow. It often occurs also, in March and April, and then you may see the husbandman cheerfully availing himself of the gift, and hastening to deposit in the earth, his sesame, tobacco, dourra, (or barley) beans, cotton, and melons. Traces of fertility and beauty cannot be wholly obliterated from this country, though the despotism of the Turkish Government, under which it groans, frowns incessantly upon industry, improvement, and comfort.

And now from what Syria *is*, let us turn our eye, my dear friends, to what she *was* in ancient times. Her government was for a long time monarchical, though some of her towns formed separate republics, or states. The Syrians were idolaters, and at Hieropolis had a magnificent temple, whither they performed pilgrimages, submitting to penances, and offering gifts at the shrine of the goddess.

One of their first kings, of whom any thing

memorable is related, was Adad I., who began to reign about 1045 before Christ. About eight years afterwards he assisted the Ammonites against David, king of Israel, but was defeated, and lost 40,000 infantry, and 7000 men who fought in chariots; wherefore it is said in the bible, "when he saw he was put to the worse before Israel, he made peace with David, and the Syrians became his servants, neither would they help the children of Ammon any more."—It is said in the second book of Samuel, that at that time, "David put garrisons in Syria of Damascus, and the Syrians became servants unto him, and brought him gifts; and he gave him a name when he returned from smiting the Syrians, in the valley of Salt."

Rezin, who succeeded, seems to have been an usurper, who possessed himself of Damascus, and reigned as its sovereign, until the return of Adad II. from Egypt, in the year 984. He had fled thither for fear of David, and found such favour with the king of Egypt, that he gave him the sister of his queen for a wife. Several years after the death of David, and his general, Joab, he returned to Syria, expelled Rezin, and took possession of the throne of his ancestors.

Benhadad II. twice invaded Israel, while Ahab was king. The first time, he was repulsed, but the following year, 900 before Christ, he came with great power to Aphek, to fight against Israel. The inspired historian says, "the Syrians filled the country, but the children of Israel pitched before them like two little flocks of kids; yet on the seventh day they joined battle, and Israel slew of

Syria 100,000 footmen." Eight years after, Benhadad was slain by Hazael, one of his captains, who usurped the throne; and if you wish to read a more particular account of this, I refer you to the 8th chapter of the 2nd Kings.—Rezin II. went to war against Ahaz king of Judah, but was taken and beheaded by Tiglath-Pileser; and Syrian history, which for a long time has been closely connected with the Israelitish, becomes now for a period united with that of Assyria.

CHAPTER XVIII.

THURSDAY EVENING.

THE Seleucidæ were a race of Grecian kings, who reigned in Syria, after the death of Alexander the Great, as the Ptolemies did in Egypt. Seleucus Nicanor was the first of these, who considerably distinguished himself by splendid designs and achievements. He built Seleucia on the Tigris, which became one of the most famous cities in the East. The ruins of it are still visible near Bagdat. Remains of the substantial wall that environed it 2000 years since, may be traced; likewise a large gate, whose architecture resembles the Doric order, and some catacombs, ornamented with pilasters, and cornices.—Seleucus Nicanor was treacherously murdered in the seventy-third year of his age, after reigning in a mild and equitable manner, and distinguishing himself as a patron of learned men.

Antiochus Soter succeeded his father, and reigned nineteen years. His mother's name was Apama, the daughter of Artabazas, the Persian, in whose honour Seleucus Nicanor erected the city of Apamea, at the confluence of the Orontes and Marsyas, sixty miles south of Antioch. Anciently it was remarkable for rich pasturage, where large herds of horses and elephants might be seen feeding; it also contained a school and nursery of Syrian cavalry; now it is inhabited only by a few wretched peasants, living in continual dread of Turkish oppression, and the inroads of the Arabs.

Antiochus Soter died 261 years before Christ, and was succeeded by his son Antiochus, who obtained from the flattery of the Milesians, whose cause he had espoused, the surname of Theos, or God. He was engaged in a bloody war with Ptolemy Philadelphus of Egypt, and when it terminated he was required by the conditions of peace to marry Berenice, the sister of the Egyptian king. Their nuptials were celebrated with great pomp at Seleucia; but Laodice, a former queen, who had been divorced by this new arrangement and was again restored upon the death of Ptolemy Philadelphus, took the earliest opportunity of revenging herself, by poisoning Antiochus, and murdering Berenice and her son, that her own son Seleucus, might ascend the throne. What miserable effects arise from ambition, and how does one dark crime pave the way for another!

Seleucus Callinicus saw, soon after his accession to the royal dignity, his mother Laodice slain by

Ptolemy Evergetes, brother of the unfortunate Berenice. He was engaged also in a contest for the throne, with Antiochus his brother, who was at length detained a captive in Egypt; and he died in consequence of a fall from his horse, in the year 226 before Christ. His son, Seleucus III., surnamed Ceraunus, succeeded him, who proved a weak and incapable prince, and was poisoned by two of his chief officers.

Antiochus the Great was the son of Seleucus Callinicus, and succeeded his brother Seleucus Ceraunus, in the year 225. He was fond of warlike expeditions, and was absent on one of them for seven years, from whence he returned with success and fame. But these he forfeited near the close of his reign, by an unfortunate battle with the Romans, at Magnesia; and among the other conditions of peace, he stipulated to give up Hannibal, who had taken refuge with him from the ingratitude of his country. But this traitorous intention was frustrated by the escape of the homeless and aged Carthaginian.—Antiochus died three years after being vanquished by the Romans, in the fifty-second year of his age, and the thirty-seventh of his reign.

Seleucus IV. surnamed Philopater, succeeded his father, but was poisoned by Heliodorus, who usurped the royal dignity, 176 years before the birth of our Saviour.

Antiochus Epiphanes, a younger son of Antiochus the Great, took the throne of his brother Seleucus in the year 176. One of the humiliating articles of the treaty at Magnesia, was, that this

prince should be sent to Rome as a hostage, or pledge that the Syrians should perform the conditions they had promised. He was detained there for thirteen years, and at his return drove out the usurper Heliodorus, and took the sceptre of his ancestors. He received at first the title of Epiphanes, or the Illustrious; but afterwards his subjects were in the habit of changing it into Epimanes, or "the Madman," for his follies. Among his habits of intemperance and extravagance, he would often scatter handfuls of money among the populace, exclaiming, "I am Fortune! Let him who can, seize her gifts."

He was successful in his warlike expeditions against Egypt, and in his second campaign, reduced the whole country, except Alexandria. He endeavoured, by mean concessions, to ingratiate himself with the Romans; and in his victories over the Jews, treated the vanquished with great inhumanity, and the ceremonies of their religion with the grossest contempt. At length he threatened to march against them and extirpate both their nation and name; but on his way thither was seized with a most excruciating pain in his bowels, and died at a little town called Tabæ, on the confines of Persia, in the most frightful agonies both of body and mind.

His son Antiochus Eupator, though only nine years old, was raised to the throne, but was slain by the orders of Demetrius, the son of Seleucus Philopater, after a reign of three years, 162 years before Christ. There were several other kings of Syria, whose reigns afforded no very memorable

event, until Tigranes, who ascended the throne with high expectations, and appeared to be the most powerful Syrian prince since Antiochus the Great. But in the eighteenth year of his reign he was forced to surrender to Pompey, and Syria became a Roman province. Since that period it has witnessed many changes, and is now under the Turkish government.

CHAPTER XIX.

FRIDAY EVENING.

DAMASCUS, the ancient metropolis of Syria, was formerly one of the most conspicuous cities in Asia. Lofty mountains separated it from the sea, which flowed at the distance of 50 miles ; the river Arbana flowed through it, and the Pharpar encompassed a part of its walls. You will recollect, my dear young friends, that these rivers are mentioned in the Bible, by Naaman, the Syrian lord, when the prophet Elisha directed him to bathe in Jordan for the recovery of his sickness. " Are not Arbana, and Pharpar, rivers of Damascus, better than all the waters of Israel ? May I not wash in them, and be clean ? "

It is the opinion of many historians, that Damascus was founded by Uz, the eldest son of Aram ; and it is certain that it existed in the time of Abraham, and may be classed among the most ancient cities of the earth. The Emperor Julian styles it " the eye of the whole east ; the sacred,

and most magnificent Damascus," and speaks with rapture of its temples, fountains, rivers, and fertile soil.

It was captured and ruined by Tiglath-Pileser, king of Assyria, in the year 740, who carried away its inhabitants prisoners to Kir, on the other side of the Euphrates; thus strikingly fulfilling the prediction of the prophet Amos, spoken 47 years before the event. "I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad; I will break the bar of Damascus, and the people of Syria shall go into captivity unto Kir, saith the Lord." I hope my young friends will take pleasure in noting the fulfilment of prophecy, because it furnishes an argument that the Scriptures are the word of God, since He only can see into the darkness of futurity.

Damascus was also taken by Sennacherib; by the generals of Alexander the Great; by the Romans, during the wars of Pompey and Tigranes, 65 years before Christ; and by the Saracens, 634 years after Christ. In 1400, it was besieged and taken by Tamerlane, who put all the inhabitants to the sword; and after all its changes is now in the power of the Turks, a city of considerable extent, surrounded by walls of a circular form, and large and irregular suburbs.

The rivulets which flow from the adjacent mountains render it the best watered and most delicious province of Syria; and the Arabians extol with enthusiasm the verdure of its orchards, the variety of its fruits, the number of its streams, and the transparency of its rills and fountains.

Three branches of a rivulet called the Barrady, pass through the city, furnish every house with a fountain, fertilize the gardens for a course of nine miles, flow into a hollow of the desert to the south-east, and form what is called "Behairet el Merdi," or the Lake of the Meadow. The fruits are profuse, and extremely well flavoured, but the soil is not well adapted to corn. The natives of Damascus are not remarkable for robust health; the delicacy of their complexions resembles the pallid hue of sickness; the white waters of the Barrady are cold and hard, and the immoderate use of fruit, particularly of apricots, occasions dysenteries and intermittent fevers every summer and autumn.

Damascus is entered by nine gates; its streets are broad, its houses not magnificent, but its market places are well constructed, and ornamented with a rich colonnade of variegated marble. It is a place of considerable trade; its manufactures of silk, cotton, steel and soap, are highly esteemed; the linens and silks known by the name of damasks were the invention of its inhabitants, and the beautiful flower, called the Damask rose, was first transplanted from its gardens.

The large square courts of the city are adorned with fragrant trees, marble fountains, and encompassed with splendid apartments, whose ceilings are painted and gilded, and their sides adorned with a variety of marbles, mixed in Mosaic knots and mazes; their floors spread with rich carpets, and surrounded with cushions in the highest degree

of luxury, where the Turks recline, eating, sleeping, smoking, receiving visits, or repeating their prayers. They entertain an opinion that the native Damascenes are the most restless and troublesome subjects of their empire; and the Arabs have a proverb, "*shami shoumi*," signifying—"the man of Damascus wicked!" Numbers of Christians inhabit Damascus, and are hated and oppressed by the insolent Mahometans.



Mode of Sitting in the East.

Among the most celebrated cities of Syria, was Palmyra, which, now in ruins, calls forth the admiration and wonder of the traveller. It is supposed to have been originally built by Solomon, and called Tadmor in the Desert, as it is situated in a wilderness of Syria, about 117 miles from the

Mediterranean. Its magnificent ruins seem to bear different dates ; some are so far decayed as scarcely to admit of being measured, and others appear to have been strewn in fragments rather by the hand of violence, than of time.

Among these, the most remarkable is the Temple of the Sun, encompassed with a stately wall, adorned with pilasters, containing within its court, two rows of very noble marble pillars, 37 feet high, and surrounded by another row of pillars, 50 feet in height. In the neighbourhood of this lofty temple, the wretched inhabitants, amounting to 30 or 40 families, have reared their mud cottages ; and surrounded by broken obelisks, tottering columns, shattered pedestals, and dilapidated walls of porphyry and marble, they strike the eye of the mind with stronger sadness, as the ruins of men.

Balbec was formerly celebrated under the name of Heliopolis, and is pleasantly situated at the base of the lofty mountain of Anti-Libanus, and abounds with gardens, plentifully watered by the Letanea and Barbouni. As you approach the city, it is discovered behind a hedge of very fine walnut trees, among the verdant tops of which appears a white edging of domes, minarets, and Turkish mosques. The houses are mean, like most of those in the villages of the Turks, and are strongly contrasted with a lofty edifice of antiquity, whose pavilions, stupendous columns, rich entablatures, spacious courts, and elegant cornices, astonish amid their mouldering wrecks, like strength and grandeur contending with decay.

Voluntarily the eye is raised, as if to survey the

worship of some heathen temple, the image of some colossal god ; but instead of the fumes of incense, the blood of sacrifices, and the clamour of priests, the gleaming sky sheds light upon a chaos of ruins, a mass of weeds and rubbish.

It is impossible, my dear young friends, by any brief description, to give you a just idea of the remains of the two last mentioned cities ; but if your curiosity is awakened to further inquiry, I recommend to you a book, entitled the " Ruins of Balbec," compiled by Mr. Robert Wood, from the travels of Mr. Dawkins, in 1751 ; and likewise to an atlas, containing 57 copper-plate views of the ruins, admirably executed and published in 1753, from the investigations of Bouverie, Dawkins, and Wood.

Antioch was built by Seleucus Nicator, in memory of his father, Antiochus, on the river Orontes, 20 miles before it unites with the Mediterranean. This city stands equally distant from Constantinople, and from Alexandria, and is about 700 miles from each. Here the disciples of Christ first received the name of Christians ; from hence, Barnabas and Saul were sent out to preach the gospel to heathen cities, and here, St. Chrysostom preached many of his admired homilies, which were thought to have a great effect in reforming the dissolute.

The city was sometimes known by the name of Tetrapolis, because it was divided into four parts, each surrounded by a separate wall. One of these portions was built by Seleucus Nicator ; one by the people who thronged thither on its being made

the capital of the Syro-Macedonian empire ; one by Seleucus Callinicus ; and one by Antiochus Epiphanes.

This city has been the scene of many calamities. In the year 115 after Christ, it was almost utterly ruined by one of the most dreadful earthquakes that history records. The emperor Trajan was there, and escaped with great difficulty, and not unhurt, from a window, and afterwards liberally contributed towards restoring its former splendour. Forty years after, it suffered extremely from a fire, and the damage was repaired by the Roman Emperor, Antoninus Pius. Upon the decline of the Roman power, Sapor, king of Persia, surprised the city of Antioch, while its inhabitants were idly gazing on the amusements of the theatre, pillaged or destroyed all the buildings, both public and private, and put the people to the sword, or led them into captivity. Antioch was again rebuilt ; but in 331, was afflicted with a distressing famine, which the Emperor Constantine relieved, by sending thither 30,000 bushels of corn.

Under the Emperor Julian, it endured a famine also ; and another under Theodosius the Great, attended with a pestilence. In the years 458 and 526, it suffered greatly from earthquakes, and in 540, Chosroos, king of Persia, took it by storm, slaughtered the inhabitants with fury, and delivered it to the flames. Again it recovered its former splendour, and a terrible earthquake visited it in 587, destroying 30,000 people. Twenty-four years after, Chosroos II. of Persia, seized it

with cruelty; and 27 years after this invasion, the Saracens reduced it, but permitted it to ransom itself with 300,000 pieces of gold. After this it was successively taken by the Greeks, the Crusaders, and the Turks; yet, amid all these ravages, it still preserved a name and a place upon the earth. Pliny says, it was called for many centuries the "Queen of the East;" but it is now a ruinous town, with narrow and miry streets, and houses built of mud and straw, exhibiting every mark of wretchedness. The plains are wholly uncultivated, though the soil is excellent; but the hills near the Orontes abound in plantations of olive and fig-trees, and exhibit a beautiful landscape.

CHAPTER XX.

SATURDAY EVENING.

301. What is the advantage of tracing the connexion between sacred and uninspired history?
302. Whose history is closely interwoven with that of the chosen people of God?
303. During whose reign did Abraham visit Egypt?
304. In what year was Joseph sold by his brethren?
305. What changes did he pass through in Egypt?
306. How old was he at the time of his death?
307. Did the Egyptians testify grief at his loss?
308. When did Jacob and his posterity remove to Egypt?
309. Are any of the customs of the Egyptians at this period mentioned in the Bible?
310. What was the state of the Israelites after the death of Joseph?
311. Who was moved at their misery?

- 312. In what was Moses laid, when he was committed to the Nile in his infancy?
- 313. Who adopted and educated him?
- 314. What was the character of Egyptian science, at the time when Moses was instructed?
- 315. What virtues did Moses and Aaron display during their negotiation with the Egyptian monarch?
- 316. In what year were the children of Israel liberated?
- 317. How is the pursuit and destruction of their foes described?
- 318. What is said in the Bible of the manufactures and trade of Egypt, as early as the year 1005 a. c.?
- 319. How did Solomon become connected with the king of Egypt?
- 320. Describe the palace which King Solomon erected for his Egyptian queen?
- 321. What allusion does Isaiah make to the natural history of Egypt, in his prophecy against it?
- 322. Which of the kings of Judah was slain at Megiddo, by Pharaoh Necho?
- 323. What did Pharaoh Necho do with Jehoahaz, and demand of the land of Judea?
- 324. What allusion does the prophet Ezekiel make to the impiety of the Egyptians respecting the Nile?
- 325. What was the prediction of the prophet Ezekiel, of the perfidy of the Jewish king Zedekiah?
- 326. What was the prophecy of Isaiah, respecting Zedekiah?
- 327. How many years was it written before the event of his destruction?
- 328. What is the 15th point of connection, between Egyptian and sacred history?
- 329. Was there any prophecy of our Saviour's going into Egypt?
- 330. What history do we take, next to that of Egypt?
- 331. From whom did the Phœnicians descend?
- 332. Whose conquests abridged their territory?
- 333. When did they again acquire part of their ancient dominions?
- 334. With whom did Phœnicia unite itself, when the ten tribes were carried captive by the king of Assyria, in 721 b. c.?

335. How is Phœnicia proper situated on the map?
336. What were its soil and climate?
337. What colour did the inhabitants obtain from the murex?
338. What is said of their linen and glass?
339. Did they understand how to work in metals, wood, and stone?
340. How do you infer that they had a knowledge of architecture?
341. What is said of their skill as merchants and navigators?
342. How far did they extend their commercial pursuits?
343. With what countries had they an inland trade?
344. Why had they no agricultural produce to dispose of?
345. What kind of power were they ambitious of gaining?
346. In whose service were their ships employed?
347. What was the language of the Phœnicians?
348. Who brought their alphabet into Greece?
349. In what manner did they write?
350. Had they a genius for the sciences?
351. What sciences did they successfully cultivate?
352. What philosophers did Sidon and Tyre produce?
353. What was the original religious worship of the Phœnicians?
354. How was it afterwards changed?
355. How many of the prophets of Baal fed at the table of Jezebel?
356. In what manner was Baal adored?
357. What other deities did they worship?
358. How did they pay homage to these idols?
359. What traces of Hebrew origin did they mingle with their idolatry?
360. What was originally the capital of Phœnicia?
361. By whom was Sidon said to have been built?
362. What does Joshua style it in his eleventh chapter?
363. Under whose government was it at different times?
364. What aid did the king of Sidon render Xerxes in his wars with the Greeks?
365. What cruelty did Ochus, king of Persia, commit in Sidon?
366. Who did Alexander the Great commission to choose a king for Sidon, when he subdued it in 333 B. C.?
367. Who and what kind of a man did Hephæstion select?

- 368.** What metropolis obtained the name of "the crowning city?"
- 369.** How was Tyre situated?
- 370.** How has it been divided according to the order of time?
- 371.** Describe the walls of Tyre.
- 372.** Were its buildings magnificent?
- 373.** What temples were particularly conspicuous?
- 374.** By whom were they erected?
- 375.** When was Tyre founded, according to Josephus?
- 376.** Which was the most ancient, continental or insular Tyre?
- 377.** What is the meaning of *continental* and *insular*?
- 378.** Upon what occasion was insular Tyre built?
- 379.** With whom was Abibal, king of Tyre, contemporary?
- 380.** Tell me the meaning of the word *contemporary*?
- 381.** Which of the Tyrian kings maintained a friendly intercourse with David and Solomon?
- 382.** In what manner did Hiram reign?
- 383.** To whom did Ithobal, or Ethbaal, give his daughter Jezebel, in the year 918 B.C.?
- 384.** Who laid siege to Tyre during the reign of Ethbaal II?
- 385.** How long was he opposed?
- 386.** To what is New Tyre compared?
- 387.** What is *comparison*?
- 388.** How long did Alexander the Great besiege Tyre?
- 389.** In what manner did he attempt to reach the island?
- 390.** How did the Tyrians oppose him?
- 391.** In what manner did he signify his displeasure after he had taken the city?
- 392.** Do you think he was justified in the use of such severity?
- 393.** How many years after this siege was Tyre enabled to sustain another of fifteen months?
- 394.** Do you recollect what nations obtained dominion over Tyre after the Syrian conquest in 218 B.C.?
- 395.** Are there any prophecies in Scripture of the fate of Tyre?
- 396.** Was Phœnicia divided into several kingdoms, or governed by one monarch?
- 397.** Who are said to have been the first navigators, shipwrights, and inventors of letters?
- 398.** Who were the first makers of glass?
- 9.** What science did the Phœnicians reduce to a system?

400. Who were some of the grossest idolators ?
401. How is Syria bounded on the east and west ?
402. Does it comprise one province or many ?
403. What lofty mountains rise upon the north of Syria ?
404. What mountains divide the Orontes from the Mediterranean ?
405. What other mountains add to the beauty of the scenery ?
406. What river, by its meanders, forms many peninsulas ?
407. What gives great variety to the soil and productions ?
408. What kind of verdure adorns the harsh, stony land of the mountains ?
409. What is produced in the Syrian vales ?
410. What trees decorate Lebanon and Antioch ?
411. What manufacture is sustained by the white mulberry tree of Syria ?
412. To what are the cottages on the declivities compared ?
413. What animals are used for bearing burdens ?
414. Is the climate of Syria variable ?
415. Is there snow in winter ?
416. What is the weather in the spring and autumn ?
417. Do you recollect any thing of their summers ?
418. What contrast in the Syrian landscape may be perceived in the month of January ?
419. Is the air on the sea-coast salubrious ?
420. Explain the word *salubrious*.
421. At what season are rains most frequent ?
422. What are some of the seeds that the husbandman deposits in the earth, after the rains of spring ?
423. What is the dourra ?
424. Is the Turkish government favourable to industry ?
425. What was the original government of Syria ?
426. What was their religion ?
427. Where had they a magnificent temple ?
428. How did they pay homage to the goddess to whom it was erected ?
429. Which of their kings began to reign 1045 years before Christ ?
430. What was his success in assisting the Ammonites against David ?
431. What is said in the second book of Samuel respecting this ?

432. What was Rezin, his successor, styled?
433. What is the meaning of *usurper*?
434. Who deposed Rezin?
435. Why did Hadad II. go to Egypt?
436. What favor did he obtain from the Egyptian Monarch?
437. Which of the kings of Syria twice invaded Israel?
438. Who was king of Israel at that time, and who conquered?
439. Which had the greatest force at the battle of Aphek?
440. To what are the Israelites compared in this engagement?
441. By whom was Benhadad slain?
442. Where can we find a more particular account of this event?
443. What was the fate of Rezin II.?
444. With whom did he go to war?
- ~~445.~~ Who were the Seleucidæ?
446. How did Seleucus Nicanor distinguish himself?
447. Who built Seleucia?
448. On what river was it situated?
449. What remains of it are still visible near Bagdat?
450. What was the death of Seleucus Nicanor?
451. What was the character of his reign?
452. How many years did Antiochus Soter reign?
453. To whose memory was the city of Apamea erected?
454. On what rivers did it stand?
455. How far was it from Antioch?
456. For what was it anciently remarkable?
457. What school did it contain?
458. By whom was it built?
459. How is it now inhabited?
460. How many years before Christ did Antiochus Soter die?
461. How did his son and successor obtain the title of Theos?
462. With what Egyptian king did he contend?
463. What was one of the conditions of peace between him and Ptolemy Philadelphus?
464. Where were the nuptials of Antiochus and Berenice solemnized?
465. When was the divorced Laodice restored?
466. How did she signalize her revenge?

467. Who succeeded Antiochus, through the wickedness of Laodice?
468. What was the fate of Laodice?
469. What lesson do we learn from this terrible transaction?
470. With whom did Seleucus Callinicus contend for the throne?
471. What was the cause of his death?
472. In what year did he die?
473. What was the character and fate of Seleucus III.?
474. Who was the father of Antiochus the Great?
475. In what year did Antiochus succeed his brother?
476. How long was he once absent on a warlike expedition?
477. How did he forfeit his martial fame?
478. Where was his unfortunate contest with the Romans?
479. Who did he promise to resign to the Romans?
480. Was this an honourable condition?
481. Did the aged Hannibal fall a victim to it?
482. How long was the reign of Antiochus the Great?
483. What was the death of his son, Seleucus IV.?
484. Who usurped his throne?
485. Where was his brother, Antiochus Epiphanes?
486. At his return, what did he do with Heliodorus?
487. What does the surname of *Epiphanes* signify?
488. To what was this changed by the Syrians?
489. How did he display his folly and extravagance?
490. What success had he in his wars with Egypt?
491. What part of the country was he unable to reduce in his second Egyptian campaign?
492. What was his conduct towards the Romans?
493. What was his treatment of the Jews?
494. What was his threat with regard to that people?
495. What caused him to pause in his march against them?
496. What enemy conquered him at Tabæ?
497. Where is Tabæ?
498. Who succeeded Antiochus Epiphanes?
499. How old was Antiochus Eupator when he was made king?
500. How long did he reign?
501. What was his death?
502. In what year was he slain?
503. Who ascended the Syrian throne, with high expectations?

504. To whom did he yield in the eighteenth year of his reign?

505. Under whose government is Syria at the present time?

506. What was the ancient metropolis of Syria?

507. At what distance was it from the Mediterranean?

508. What two rivers flow through and around it?

509. By whom are these rivers mentioned in Scripture?

510. By whom is it supposed that Damascus was founded?

511. Did it exist in the time of Abraham?

512. What did the emperor Julian style it?

513. By whom was it ruined 740 years before Christ?

514. What prophet predicted this event?

515. How many years did the prediction precede the event?

516. Repeat the prediction.

517. With what argument are we furnished by the fulfilment of prophecy?

518. Who alone can read futurity?

519. What warriors beside Tiglath Pileser have subdued Damascus?

520. In whose power is it at present?

521. What is its appearance?

522. How do the Arabians speak of it?

523. What rivulet passes through the city?

524. Into how many branches is it divided?

525. How is it subservient to the convenience of the inhabitants?

526. For how long a course does it fertilize the gardens?

527. What lake does it form in a hollow of the desert?

528. What is the flavour of the fruits of Damascus?

529. Is the soil adapted to corn?

530. What is the complexion of the natives of Damascus?

531. Are the waters of the Barrady thought salubrious?

532. What diseases prevail in the summer and autumn?

533. To what is this imputed?

534. How many gates has Damascus?

535. Describe its houses and streets.

536. How are the market-places constructed?

537. Has Damascus any trade?

538. What are its manufactures?

539. What beautiful fabrics were invented by the inhabitants?

540. What elegant flower was transplanted from the gardens of Damascus?
541. How are the square courts of the city adorned?
542. Describe the apartments that surround them.
543. How are the Turks employed in these superb apartments?
544. What opinion have they of the natives of Damascus?
545. What proverb do the Arabs use respecting them?
546. How are the Christians treated by the Mahometans?
547. By whom is Palmyra supposed to have been built?
548. What was its original name?
549. Where is it situated?
550. What difference is observed in the antiquity of its ruins?
551. Which is the most remarkable among its monuments of grandeur?
552. Describe the Temple of the Sun.
553. What is seen in its neighbourhood?
554. How many families remain in Palmyra?
555. What is their situation?
556. What was the ancient name of Balbec?
557. What mountains overhang Balbec?
558. By what rivers is it watered?
559. What is the appearance of the city as you approach it?
560. What is seen among the tops of the tall walnut-trees which environ it?
561. What is the appearance of the houses?
562. What forms a strong contrast to their wretchedness?
563. Describe this edifice.
564. Where can we gain a particular description of the curiosities of Balbec and Palmyra?
565. Where was it published?
566. How many copper-plate designs accompany the book?
567. Are they well executed?
568. By whom was Antioch built?
569. To whose memory was it erected?
570. On what river does it stand?
571. At what distance is it from the Mediterranean?
572. How far is it from Constantinople and Alexandria?
573. Where did the disciples of Christ first receive the name of Christians?

574. From what city were Barnabas and Saul sent to preach the gospel to the heathen ?
575. Where did St. Chrysostom preach many of his homilies ?
576. What is a homily ?
577. What effect had they on the dissolute ?
578. By what other name was Antioch distinguished ?
579. Why was it called Tetrapolis ?
580. Who built its four divisions ?
581. What calamity befel it in the year 115 after Christ ?
582. Which of the Roman emperors escaped from it with difficulty ?
583. Did he contribute to its restoration ?
584. From what calamity did Antoninus Pius assist to restore it, forty years after ?
585. When Sapor, king of Persia, invaded Antioch, how were the inhabitants employed ?
586. How were they treated by the conqueror ?
587. How was Antioch afflicted in 331 ?
588. What did the emperor Constantine send to their relief ?
589. What calamity did it endure when Julian was emperor ?
590. What additional judgment, under Theodosius the Great ?
591. In the years 458 and 526, what distress overwhelmed it ?
592. In what manner did Chosroos use his victory, when he subdued it ?
593. How many people perished in the earthquake of 537 ?
594. Who conquered it 24 years after ?
595. What nation invaded it after an interval of 27 years ?
596. How was it permitted to ransom itself ?
597. To what other nations did it fall a victim ?
598. Is it not wonderful that it should still remain in existence ?
599. What does Pliny say it was formerly called ?
600. Can you describe its present appearance ?

CHAPTER XXI.

SUNDAY EVENING.

WE were this evening, my dear young friends, to search what is said in the Bible respecting Tyre, and I hope we shall receive pleasure from the employment. It is first spoken of in Scripture, 1444 years before Christ, as the "strong city Tyre." (Joshua xix. 29.) Let us begin with the 27th chapter of Ezekiel, to gain an idea of its grandeur, and while you read it aloud, I will endeavour to turn a part of it into poetry for you, in order to impress it upon your memory.

" Fair were thy ships, the stately cedar's boast,
Their broider'd sails adorned thy verdant coast ;
Majestic sages rul'd their trackless course,
And steer'd them lightly o'er the billows hoarse.
Amid thy hosts, the Persian bands display'd
Their shields bright glittering, and their helmets' shade :
Quick to thy mart the neighbouring nations press'd,
Beheld thy glory, and thy power confess'd.
Stern Tarshish came to spread her costly store
Of massy ingots, and of glittering ore :
Slow mov'd the ships of Javan o'er the waves,
Whose sails were heavy with the sigh of slaves ;—
And there repair'd Tegormah's sons, who lead
The prancing courser, and the neighing steed ;
There Dedan's train display'd with boastful air,
Dark, polish'd ebon, mix'd with ivory rare ;
Syria arriv'd with emeralds glittering bright,
And purple streaming to the dazzled sight :—



Judea journey'd from her vallies calm,
With wheat, oil, honey, and the healing balm ;
Wool, white as snow, the rich Damascus bore,
With wines and spices from a foreign shore.
Arabia's princes mov'd with lofty mien,
And Sheba's merchants, mid the throng were seen.—
These all, O Tyre ! beheld with wondering eye,
Thy countless wealth, and royal majesty."

The pride of Tyre is spoken of by the same prophet, as the cause of her destruction ; for the Almighty has declared it to be his intention to abase the proud, and to sustain the humble.—
" Prince of Tyrus, thy heart is lifted up, and thou hast said, I am a God : I sit in the seat of God ! With thy wisdom and thy understanding thou hast gotten thee riches, and gold and silver into thy treasures ; by thy traffic thou hast increased riches, and because of them thy heart is lifted up. Therefore, because thou hast set thine heart as the heart of God, I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and defile thy brightness. Wilt thou say before him that slayeth thee, I am God ? thou shalt be a man, and no god, in the hand of him who slayeth thee. Thou sealest up the sum, full of wisdom, and perfect in beauty ; but thine heart was lifted up, because of thy beauty, and thou hast corrupted thy wisdom, by reason of thy brightness."

" Who," says the prophet Isaiah, " hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth ? The Lord of

Hosts hath purposed it, to stain the pride of all glory."

Another cause of the destruction of Tyre, was her unfeeling joy at the misery of Jerusalem. "Because Tyrus hath said against Jerusalem, Aha! she is broken who was the gate of the people; I shall be replenished, now she is laid waste, therefore God saith, I am against thee, Oh Tyrus." (Ezekiel xxvi.)

Tyre is now a miserable place, inhabited by fishermen, who spread their nets to dry upon her desolate rocks, according to the prophecy, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon."

From this remarkable era in history, we may learn that a proud and unfeeling heart is displeasing to Jehovah; and as we ought to render our knowledge subservient to the growth of goodness and virtue, let us strive never to be high-minded, and always to sympathise in the sorrows of others. Before we part this evening, shall I give you a little poetical allusion to some of the principal cities of Syria?

How fair Damascus meets the morn!
Her blooming roses hide their thorn,
But on thy tide disease is borne,
Cold-rolling silver Barrady.

And thou, Palmyra, sad of mien!
Where are thy subjects, desert queen?
Thy sceptre rules a silent scene,
Like void and mouldering sepulchre.

Balbec, thy sister saw thy fall,
But she, herself, was dead to all
That could with charm of hope recall
The spirit from its slavery.

Poor suffering Antioch ! pierc'd and bent—
Scorching in flame, with famine spent—
By plague, by siege, by earthquake rent,
How fearful is thy destiny !

Pale Syria bears oppression's chain ;
The white-roof'd mosque, the turban'd train,
Insulting throng the arid plain,
And triumph o'er her misery.

Her weeping Christians press the sod,
They faint beneath the tyrant's rod,—
Look up, weak band, and trust in God,
Who gives a blest eternity.

Good night, dear young friends ; next Saturday evening I will ask you questions in the construction of this poetry, for it will do us little good to read without understanding. May you sleep quietly on your downy pillows, and the angel of peace protect your slumbers !

CHAPTER XXII.

MONDAY EVENING.

•
PERSIA.

We begin a new week with a new study. See which of you will obtain the most accurate knowledge of it. It is the history of Persia, and will

interest the mind that applies itself. Find Persia upon your atlas. Its limits have varied very much at different periods. Its ancient name was Elam, or Elymais, and its inhabitants were denominated Elamites, as the descendants of Elam, the son of Shem. Under this name it formed a powerful state, about the time of Abraham, in the 18th or 19th century; but darkness and obscurity rest upon its earliest annals. It has sometimes been called the Iranian monarchy; and its inhabitants even now frequently style themselves, "the sons of Iran."

The climate of Persia is so variable in the northern, middle, and southern provinces, that it has been called the country of three climates. While the inhabitants of the upper provinces, endure a winter from November to March, often rendered severe by ice and snow, those who border on the Persian Gulf and Indian Ocean, are at the same time oppressed with the most excessive heat. Near the Gulf of Persia, the hot, poisonous wind called Samiel, or Samuul, sometimes destroys the unsuspecting traveller. But the air of Persia is generally dry and salubrious; its atmosphere is always clear, and it has been remarked that the planets shine with a lustre unknown in Europe, for damps and foggy exhalations are unknown.

The distinguishing geographical features of Persia are a deficiency of rivers, and a multitude of mountains. Its plains are generally barren, and the inhabitants are divided into two classes by their deserts and mountains, preserving in some

degree a distinction of history, and a diversity of customs, like the Highlanders and Lowlanders of Scotland.

The rocks are interspersed with dells, some of which are stony and sandy, and others of a dry, hard clay, which require much watering to fit them for cultivation. The soil in the northern provinces is by far the most fertile ; much wheat is raised in Persia, and of an excellent quality ; rice is a more general article of food, and is deemed very delicious by the natives. Cotton, indigo, tobacco, sugar, and a variety of vegetables are raised ; no country can exceed this in the variety and flavour of its fruits, and the present depressed state of agriculture is owing to the nature of the government, which affords little encouragement to industry, or protection to private property.

The mountainous ridges are variegated by the cypress, cedar, and pine ; while the lower declivities are shaded by lime-trees, oaks, acacias, and chestnuts. Do you know what the acacia is, my dear friends ? It is a tree which grows best in a warm sandy soil, though it may be easily cultivated, and becomes fit for timber in about twenty-five years. It is very ornamental as a flowering tree, and its beautiful blossoms expand in June, perfuming the air to a considerable distance with the most delightful fragrance.

The Chinese use the flowers of one species of the acacia, in coloring that durable yellow, which in their silks and stuffs bears washing without injury, and in their painting appears with so much lustre. Before the flowers are fully open, they

are exposed to the action of a gentle heat, in an earthen vessel; after a short time water is added very slowly, which is permitted to boil, and the juice is strained, mixing with it common alum, and calcined oyster-shells, reduced to a fine powder.—This does not strictly belong to the history of Persia, my young friends, but I thought you might be pleased to know the composition of this fine colour. The knowledge of the nature and properties of plants, and indeed, of every branch of Natural History, is useful to the young mind, and furnishes an interesting exercise for the memory.

The fig, the pomegranate, the mulberry, almond, peach, and apricot, are spontaneous productions of Persia, and from thence were diffused over Europe. Orange-trees of an uncommon size flourish in the sheltered recesses of the mountains, and the citron is found in perfection on the shores of the Caspian. Apples, pears, cherries, walnuts, and melons, may be procured in almost every part of the country: the quinces of Ispahan are the finest in the east, and no grape on the earth is more delicious than that of Shiraz. The air of the provinces which border on the Caspian, and Mount Caucasus, is perfumed with roses, and the most fragrant flowers. Large and beautiful poplars, interspersed with the drooping willow, fringe the course of their streams; the jessamine, the blue and scarlet anemone, spring up in the thickets; and the tulip and ranunculus emboss the verdure of their pasturage,

giving an air of elegance to nature in her rural attire.

Beneath the surface of the earth are found mines of lead, iron, copper, the sparkling turquoise, free-stone, and slate; and near Taurez, a kind of marble, which, transparent as rock-crystal, is of a pure white, blended with a most beautiful green. The pearls taken in the gulf of Persia and Ormus are highly esteemed; and an intelligent traveller,*speaking of the number of precious stones that are brought into Persia, says, "In the markets of Ispahan may be seen the diamonds of Golconda, rubies, topazes, and sapphires, from Pegu; emeralds of Said and the Thebais, and from Bedakshan, a country between the rivers Gihon and Murgah,—rubies, lapis-lazuli, amianthus and rock-crystal."

Among the natural curiosities of Persia, are fountains of naphtha, which rise in various places. It is very much used by the poorer sort, for oil to burn in their lamps. That which is of a white colour, and a thin consistency, is found only in small quantities, and used as a cordial. Taken internally, it is good for diseases of the breast, and used externally, is thought to cure cutaneous eruptions. It is said also to take out spots from silk or woollen cloth, and to be capable of preparation as a japan of great lustre and durability.

Among the animals of Persia, the horses are greatly esteemed; they are larger and more powerful, though less swift than those of the Arabians, and are called the most beautiful in the

east. The race of Turcoman horses are said to be so hardy, that they have been known to travel 900 miles in eleven successive days.—The Persians pay great attention to their horses, guarding them against the severities of climate, and during the warm season, keep them in the stable during the day, and take them out in the cool of evening, and night. They have also a kind of mule, which is well proportioned, and fitted for easy motion in the saddle.

The patient camel is very useful to the Persian : flocks of sheep are numerous ; their few forests abound with deer and antelopes, and their mountains with wild goats. Their seas are thronged with fish ; the seal is found among the rocks of the Caspian ; and the boolbul, or oriental nightingale, fills the groves with harmony.

The Persians have been so long accustomed to tame beasts of prey, that they are said to make the tiger, panther, and lion, assist them in the chase.

CHAPTER XXIII.

TUESDAY EVENING.

CYRUS, who is usually considered as the founder of the Persian monarchy, was born about 600 years before the birth of our Saviour. He was the son of Cambyzes, king of Persia, and Mandana, the daughter of Astyages, the Median king. He was beautiful in his person, and still

more amiable for the qualities of his mind. During the first twelve years of his life, he was educated in temperance, inured to study and toil, taught to endure fatigue, and control his appetites and passions. It is said that, at this early period, he surpassed all of his own age in knowledge, in courage, and in a noble elegance of manners.

He went at the age of twelve to the court of his grandfather Astyages, and remained there five years. The temptations of pride, luxury, and magnificence, that surrounded him, had no power to draw him from the temperance and simplicity of virtue. His excellent and amiable conduct endeared him to all. When any one had a favour to ask of the Median king, they were anxious to gain Cyrus for a solicitor; and he was ever desirous to act as a mediator for those who had offended; and so gentle, beneficent, and generous was he at all times, that his judgment had great weight, and he seldom failed of gaining his requests.

At the age of sixteen, he accompanied his father on an expedition into Assyria, and discovered great courage, presence of mind, and military skill. He afterwards resided with his father many years; until, being appointed generalissimo of the united forces of Media and Persia, he accompanied his uncle Cyaxares in the attack of Babylon, which, after a siege of two years, completed its subjugation, as we have before seen in the history of Assyria.

By the eye of prophecy, Cyrus was seen 100

years before his birth; and it was promised that God himself would be his guide, aid him in his conquests, and subdue before him many nations.

After the conquest of Babylon, Cyrus visited his native country, and married the daughter of Cyaxares, who in Scripture is called Darius the Mede. Thus Cyrus united in himself the possession of three kingdoms—Persia, by patrimonial inheritance; Media, by marriage; and Assyria, by conquest. In the year 536 B.C., he permitted the Jews to return to Jerusalem, and rebuild their beloved temple.

Having firmly established the foundation of his extensive empire, he employed himself in framing laws for its tranquillity and happiness, and divided the year so as to be enabled to reside in its most important cities, by spending seven months at Babylon, three at Susa, and two at Ecbatana. He used to remark, that a king ought to consider himself as the shepherd of his people, and exercise vigilance, care, and goodness over his flock. His life had been uniformly sober and temperate, and his health unbroken. Great prosperity had crowned his endeavours; yet he said, that he still reserved in his heart a secret fear, proceeding from the changes and misfortunes to which man is subject; and this operated as an antidote to pride and intemperate joy.

Real merit was the foundation of his greatness; he affected no self-importance, but rendered himself affable to all, and was repaid by the cordial attachment of his subjects. It is observed by Cicero, that, during the whole time of his govern

ment, he was never heard to speak a rough or angry word; and this evinces the great command he had over his own feelings. He is represented as one of the best princes recorded in history; and his administration has been called the model of a perfect government.

As death approached him, he called his children and chief officers around him, gave them excellent instructions for their future conduct, appointed Cambyzes his successor, thanked Heaven for its watchful care of him, and calmly resigned his breath. I regret, my young friends, to present you with so unhappy a contrast in the character of Cambyzes; but it is a melancholy truth that the children of good parents do not always inherit their virtues.

Cambyzes began his reign with an invasion of Egypt. Pelusium is called the key to that country, because it gives entrance into it; and he subdued it by placing in front of his army a great number of dogs, cats, sheep, and other animals, which the Egyptians worshipped; and they, fearing to use their weapons lest they should injure their deities, fell a sacrifice to their superstition. Cambyzes added cruelty to conquest; took from the tomb the body of their deceased monarch, Amasis; and shocked them by insulting and burning it, and by the indignities which he heaped on what they considered the sacred mysteries of their religion.

In his own realm he was equally barbarous. He put to death his own brother, because he could shoot with a heavier bow than himself; and,

being one day delicately reproved by one of his chief favourites for intemperance, he ordered his son to stand opposite to him in the banquetting-hall, and, piercing his heart with an arrow, took it from his bleeding breast, and, holding it up to the wretched father, said, "Have I not a steady hand?" He died in consequence of an accidental wound, received from his own sword, in mounting his horse, in the year 522 B.C.

CHAPTER XXIV.

WEDNESDAY EVENING.

AFTER an interregnum, or interval in the government, Darius, the son of Hystaspes, one of the commanders under Cyrus the Great, was chosen to the throne of Persia. He divided his empire into twenty governments, and permitted the Jews to resume the building of their temple, which had been interrupted by the malice of the Samaritans. Early in his reign the Babylonians revolted, nor could he by any means get access to their city.

At length, Zopyrus, one of his principal officers, voluntarily mutilated himself, by cutting off his nose and ears, and, going over to the Babylonians, represented himself as a victim to the cruelty of Darius, and offered to head their armies, and destroy the savage. Moved by his sufferings, and desirous to have a general of such military experience, they put some forces under his com-



mand, and he made several successful sallies against the besiegers, until he had completely won the confidence of his new employers, and then opened the gates to the Persian king. Darius treated the revoltors with great cruelty, but loaded Zopyrus with honours and rewards.

Darius next marched against the Scythians, a roving people, of singular habits, rude, temperate, but in many respects virtuous. He found it difficult to bring them to any engagement, until his troops were wearied and exhausted by long marches through an uncultivated country. At length a Scythian herald brought to his camp, as a present, a bird, a frog, a mouse, and five arrows. "Ah!" said the king, with joy, "they now submit to me; by these emblems they yield their land, waters, soldiers, even the air that they breathe, to my sway."—"No," answered Gobryas, one of his officers, who better understood their hieroglyphics; "this is the language of these emblems—'Unless you can fly in the air like a bird, dive in the waters like a frog, or hide beneath the earth in dark recesses like a mouse, you can by no means escape the arrows of the Scythians.'" This was the true interpretation; for he returned from this expedition with loss and disgrace.

He then sent messengers to demand submission from the Grecians, requiring them to send him earth and water, as a token of their homage. The Lacedemonians and Athenians threw one of his messengers into a well, the other into a deep ditch, telling them to take from thence as much

earth and water as they pleased for their master. In all his attempts against this high-spirited people he was unsuccessful; and, just as he was about to undertake the war in person, he fell sick and died, in the year 485 B.C.

Xerxes, with all the rashness and pride of ungoverned youth, hastened to prosecute the unfinished design of his father. With a mighty army he arrived on the banks of the Hellespont, and laid a bridge over it for their accommodation. This was broken by the roughness of the waves; and he commanded them to be lashed, and fetters to be thrown into them, as marks of the displeasure of their sovereign. A stronger bridge of boats was constructed; and in seven days and nights his immense army poured itself from Asia upon Europe. He wrote a letter to Mount Athos, commanding it to oppose no obstacles to his march, but to sink before him, lest he should level its proud summit, and cast it headlong into the curbed sea.

Yet, amid all his folly and inconsistency, serious reflections on the shortness of man's life once so overpowered him, that, as he stood gazing upon his host, tears of sadness flowed at the thought that, ere a century could be numbered, all must moulder in the tomb. His contests with the Grecians were unfortunate; and he who covered the sea with his ships was happy to escape in a miserable fishing-boat. He died after a reign of 21 years, neither beloved or respected.

Artaxerxes Longimanus succeeded him. He was so called from the extraordinary length of his

hands. He gave refuge to Themistocles, the Athenian, when he was banished from his own country.

Darius Ochus, or Nothus, reigned 20 years, and was succeeded by his son Artaxerxes II., who gained the title of Memnon, for his astonishing memory. During his reign, the historian Xenophon led a retreating army of Greeks through Persia without loss. This is what is styled in history the memorable retreat of Xenophon.

Artaxerxes Ochus was valiant but tyrannical. He made war in Egypt, subdued Syria with cruelty, and died a violent death.

Darius III., called Codomanus, had to struggle against the Macedonian power. Alexander the Great invaded his country, and he went forth to meet him with a force better calculated for pomp than battle. At Issus, Granicus, and Arbela, the Persians yielded to their opposers; Darius was slain by treachery, and left weltering in his blood; and Persia became subject to Greece, 330 years before the Christian era.

CHAPTER XXV.

THURSDAY EVENING.

PERSEPOLIS was one of the celebrated cities of Persia, and formerly known by the name of Elymais. It is now distinguished only by its ruins and monuments. Numerous plates have been published of them; and, without these, no

description can be striking of the grand portals, halls, columns, and sculptured ornaments of temples, which astonish the traveller, amid weeds, rubbish, and decay. One palace has been particularly admired, and its inscriptions have afforded much study for the learned antiquarian. Persepolis is now called Istakar.



The Ruins of Persepolis.

Ispahan is the present capital of Persia. It is situated on the river Zenderud, which rises among the mountains of Galabat. It is surrounded by low walls in bad repair, and its streets are narrow, crooked, and ill-paved. Its circuit, including the suburbs, is about 24 miles, and its inhabitants 600,000. The royal square and grand

market, the palaces, mosques, and public bath, are magnificent and splendid.

Its canals, and the lofty plantations of plane-trees on each side of the streets, add greatly to its beauty. The royal square is surrounded with a canal, constructed with bricks, and cemented with black mortar, which in time becomes harder than free-stone. The royal mosque is at the south end of this square; its portico is richly ornamented with a great number of figures in azure and gold, and the whole is inlaid with enamelled squares, having a frieze around it of the same materials. The royal palace is five miles in compass, and its grand portico is built to a great height with porphyry.

Ispahan is said to be encompassed by 1460 villages, the inhabitants of which subsist chiefly on their manufactures of silk and wool. Its environs are pleasant, and diversified with mountain scenery. The complexion of the Persians is rather fair, with a tint of olive. They have black hair, high forehead, and the form of the countenance frequently oval. The men are strong and robust, and fond of martial exercises. They shave the head, but the beard is sacred, and an object of careful attention.

The Persians seldom have a fire in their apartments, but, in cold weather, fold themselves in a fur pelisse, which is a large robe of fine crimson cloth, lined with shawls or velvet. The dress of the women in winter is a close-bodied robe of velvet, fastened in front with large gold buttons, and a large black turban, over which a Cashmere

shawl is gracefully thrown, so as to answer the purposes of a veil.

The Persians rise with the sun, and, having said the prayers which the Mahometan religion requires, take a cup of coffee, or some fruit, and apply themselves to the business of the day. At eleven they have their breakfast, and at nine their dinner, or principal meal, which usually consists of boiled rice, mutton, and fowls, variously dressed, vegetables, fruits, cakes, eggs, and sweet-meats. Wine they never taste before company, but are said to be intemperately fond of it in private.

A late writer describes the Persians as "a remarkably handsome race of men, brave, capable of enduring astonishing fatigue, hospitable, patient in adversity, affable to strangers, highly polished in their manners, agreeable and entertaining as companions, but profoundly versed in all the arts of hypocrisy; haughty to their inferiors, obsequious to their superiors, cruel, treacherous, and avaricious; they seem often to be devoid of faith, friendship, gratitude, or honour."

CHAPTER XXVI.

FRIDAY EVENING.

PERSIA was anciently celebrated for the taste and proficiency of its inhabitants in literature. But when the Mahometans, in the seventh century, conquered it, they obliterated almost every

trace and monument of this excellence; and the arts and sciences are but little cultivated by the modern Persians. Their education is chiefly military, and gross flatteries of expression so much prevail, that they seem to have forgotten the noble system of their ancestors, who taught their children, in the *first place*, to speak the truth.

The poetry of the Persians abounds with the most sublime imagery, and pathetic description; and there is said to be no other country, where a knowledge of the best poets is so universal among the lowest classes of the people. Their most celebrated ancient poets are, Sadi, Hafez, and Ferdusi. The writings of Sadi inculcate the purest morality, and are in prose mingled with verse. Hafez chooses subjects of gaiety and mirth; he is called the Anacreon of the East; his tomb is venerated in the vicinity of Shiraz, and a splendid copy of his works is chained to his monument. In the productions of Ferdusi, passages occur, which would not disgrace the most eminent classical writers.

The Persian language is rich, melodious, and elegant; but the only sciences that are at present cultivated in the country, are algebra and geometry; the others have given place to a dark and superstitious astrology—perpetually studying the rotations of stars and planets, to ascertain the colouring of man's brief earthly duration.

The most ancient religion of Persia, according to tradition, consisted in the worship of one preme Being—"a pious fear, love and adoration

of Him, a due reverence for parents and aged persons, an affection for the human species, and a compassionate tenderness for the brute creation." But this pure system of devotion was debased into idolatrous worship of the sun, fire, and planetary bodies. "Yet think not," says Ferdusi, in his verses, "that we are adorers of *fire*; that element is only an exalted object, on the lustre of which we fix our eyes; we humble ourselves before God: and if thine understanding be ever so little exerted, thou must acknowledge thy dependence on the Being supremely pure."

For a long time, the idolatry of the Persians seemed to be interwoven with fragments of a sublime philosophy; but after their subjugation by the Saracens, the Mahometan religion was given them at the point of the sword, and its effects were, depopulation, and destruction of happiness. They are said to adopt a milder modification of this creed than the Turks and Arabs; but freedom and liberality of mind are withering before it, as the green plants of spring shrink before the poisonous wind of their deserts.

CHAPTER XXVII.

SATURDAY EVENING.

601. When is Tyre first spoken of in Scripture?
602. *Where* is it mentioned?
603. Relate some of the circumstances mentioned in the 27th of Ezekiel, which give you an idea of the extensive commerce of Tyre.

604. What is mentioned as the first cause of its destruction ?
 605. By what prophet is it mentioned ?
 606. Can you recollect any part of this passage from Ezekiel ?
 607. Does Isaiah allude to the fall of Tyre ?
 608. What is given as another cause of destruction of Tyre ?
 609. What is the present situation of Tyre ?
 610. What lesson may we learn from this event ?
 611. What use ought we to make of our knowledge ?
 612. Shall I ask you some questions about the little piece of poetry that speaks of the Syrian cities ?
 613. What good will it do us to read and not understand ?
 614. Why is the river Barrady called "silver," and "cold-flowing" ?
 615. Why is it said that disease is borne upon its tide ?
 616. Why is Palmyra called "desert queen" ?
 617. Why is it said that her sceptre rules a "silent scene" ?
 618. What is meant by saying that Balbec was dead to the charm of hope ?
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market, the palaces, mosques, and public bath, are magnificent and splendid.

Its canals, and the lofty plantations of plane-trees on each side of the streets, add greatly to its beauty. The royal square is surrounded with a canal, constructed with bricks, and cemented with black mortar, which in time becomes harder than free-stone. The royal mosque is at the south end of this square; its portico is richly ornamented with a great number of figures in azure and gold, and the whole is inlaid with enamelled squares, having a frieze around it of the same materials. The royal palace is five miles in compass, and its grand portico is built to a great height with porphyry.

Ispahan is said to be encompassed by 1460 villages, the inhabitants of which subsist chiefly on their manufactures of silk and wool. Its environs are pleasant, and diversified with mountain scenery. The complexion of the Persians is rather fair, with a tint of olive. They have black hair, high forehead, and the form of the countenance frequently oval. The men are strong and robust, and fond of martial exercises. They shave the head, but the beard is sacred, and an object of careful attention.

The Persians seldom have a fire in their apartments, but, in cold weather, fold themselves in a fur pelisse, which is a large robe of fine crimson cloth, lined with shawls or velvet. The dress of the women in winter is a close-bodied robe of velvet, fastened in front with large gold buttons, and a large black turban, over which a Cashmere

shawl is gracefully thrown, so as to answer the purposes of a veil.

The Persians rise with the sun, and, having said the prayers which the Mahometan religion requires, take a cup of coffee, or some fruit, and apply themselves to the business of the day. At eleven they have their breakfast, and at nine their dinner, or principal meal, which usually consists of boiled rice, mutton, and fowls, variously dressed, vegetables, fruits, cakes, eggs, and sweet-meats. Wine they never taste before company, but are said to be intemperately fond of it in private.

A late writer describes the Persians as "a remarkably handsome race of men, brave, capable of enduring astonishing fatigue, hospitable, patient in adversity, affable to strangers, highly polished in their manners, agreeable and entertaining as companions, but profoundly versed in all the arts of hypocrisy; haughty to their inferiors, obsequious to their superiors, cruel, treacherous, and avaricious; they seem often to be devoid of faith, friendship, gratitude, or honour."

CHAPTER XXVI.

FRIDAY EVENING.

PERSIA was anciently celebrated for the taste and proficiency of its inhabitants in literature. But when the Mahometans, in the seventh century, conquered it, they obliterated almost every

trace and monument of this excellence; and the arts and sciences are but little cultivated by the modern Persians. Their education is chiefly military, and gross flatteries of expression so much prevail, that they seem to have forgotten the noble system of their ancestors, who taught their children, in the *first place*, to speak the truth.

The poetry of the Persians abounds with the most sublime imagery, and pathetic description; and there is said to be no other country, where a knowledge of the best poets is so universal among the lowest classes of the people. Their most celebrated ancient poets are, Sadi, Hafez, and Ferdusi. The writings of Sadi inculcate the purest morality, and are in prose mingled with verse. Hafez chooses subjects of gaiety and mirth; he is called the Anacreon of the East; his tomb is venerated in the vicinity of Shiraz, and a splendid copy of his works is chained to his monument. In the productions of Ferdusi, passages occur, which would not disgrace the most eminent classical writers.

The Persian language is rich, melodious, and elegant; but the only sciences that are at present cultivated in the country, are algebra and geometry; the others have given place to a dark and superstitious astrology—perpetually studying the rotations of stars and planets, to ascertain the colouring of man's brief earthly duration.

The most ancient religion of Persia, according to tradition, consisted in the worship of one *preme Being*—"a pious fear, love and adoration

of Him, a due reverence for parents and aged persons, an affection for the human species, and a compassionate tenderness for the brute creation." But this pure system of devotion was debased into idolatrous worship of the sun, fire, and planetary bodies. "Yet think not," says Ferdusi, in his verses, "that we are adorers of *fire*; that element is only an exalted object, on the lustre of which we fix our eyes; we humble ourselves before God: and if thine understanding be ever so little exerted, thou must acknowledge thy dependence on the Being supremely pure."

For a long time, the idolatry of the Persians seemed to be interwoven with fragments of a sublime philosophy; but after their subjugation by the Saracens, the Mahometan religion was given them at the point of the sword, and its effects were, depopulation, and destruction of happiness. They are said to adopt a milder modification of this creed than the Turks and Arabs; but freedom and liberality of mind are withering before it, as the green plants of spring shrink before the poisonous wind of their deserts.

CHAPTER XXVII.

SATURDAY EVENING.

601. When is Tyre first spoken of in Scripture?
602. *Where* is it mentioned?
603. Relate some of the circumstances mentioned in the 27th of Ezekiel, which give you an idea of the extensive commerce of Tyre.

604. What is mentioned as the first cause of its destruction ?
 605. By what prophet is it mentioned ?
 606. Can you recollect any part of this passage from Ezekiel ?
 607. Does Isaiah allude to the fall of Tyre ?
 608. What is given as another cause of destruction of Tyre ?
 609. What is the present situation of Tyre ?
 610. What lesson may we learn from this event ?
 611. What use ought we to make of our knowledge ?
 612. Shall I ask you some questions about the little piece of poetry that speaks of the Syrian cities ?
 613. What good will it do us to read and not understand ?
 614. Why is the river Barrady called "silver," and "cold-flowing ?"
 615. Why is it said that disease is borne upon its tide ?
 616. Why is Palmyra called "desert queen ?"
 617. Why is it said that her sceptre rules a "silent scene ?"
 618. What is meant by saying that Balbec was dead to the charm of hope ?
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to that world where there is no sin, neither sorrow nor crying.

He ceased, and the eyes of the dying man had closed—there was no gasping, or heaving of the breast, and they thought that the breath had quitted the clay. They were about to speak of him as having passed where all tears are wiped away ; but there was a faint sigh, and the pale lips slowly moved.—Bowling down, they caught the whisper of his last words—“Jesus, thou, whose last gift was *peace*, take a sinner unto Thee.”

L. H. S.

Hartford, Conn. May, 1833.

THE END.

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